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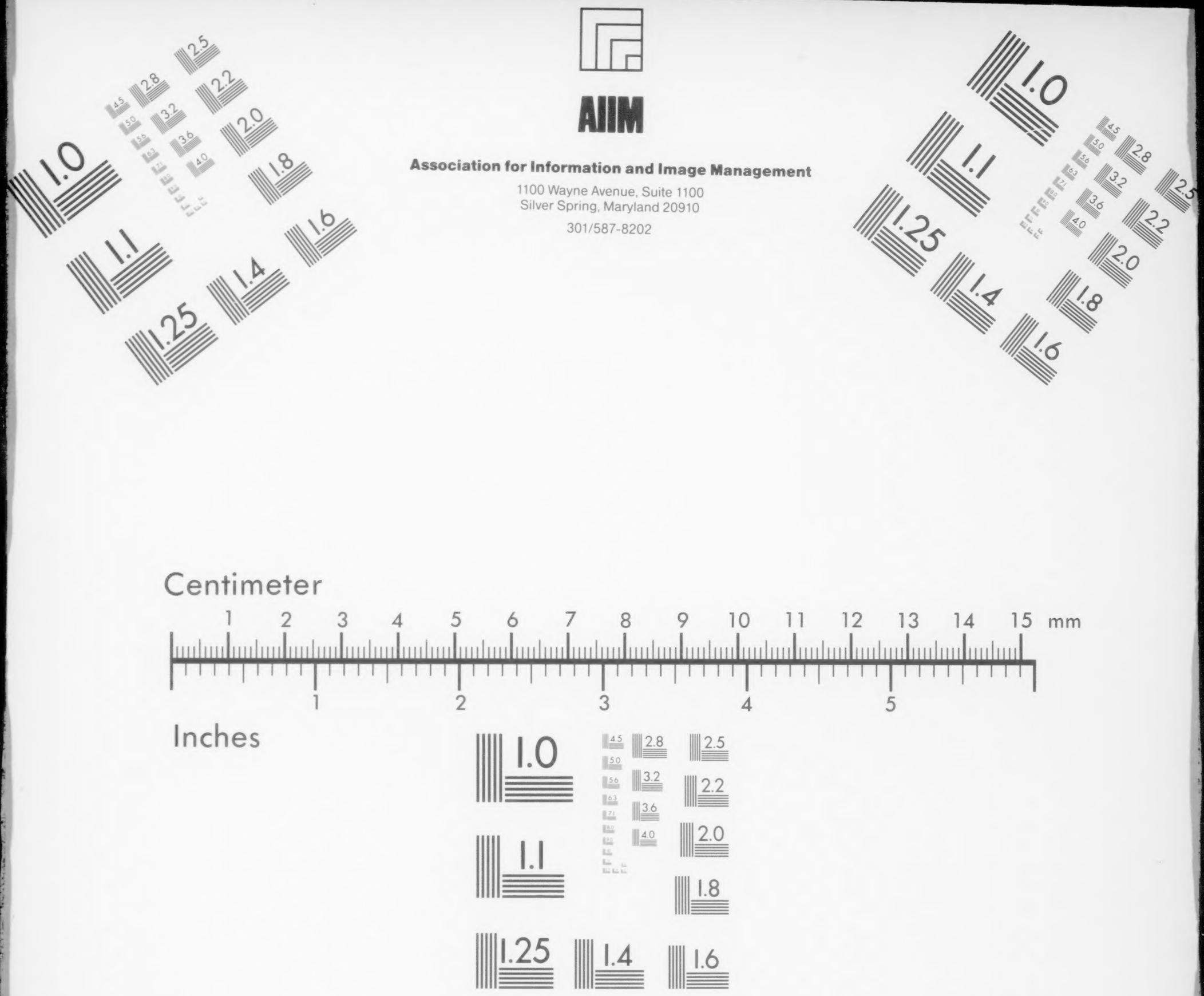
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PRAXIS IAMBICA.

PRAXIS IAMBICA

A SERIES

OF

ELEMENTARY AND PROGRESSIVE EXERCISES

IN

GREEK TRAGIC SENARII

BY

THE REV. JOHN DAY COLLIS, D.D.

LATE FELLOW OF WORCESTER COLLEGE, OXFORD:
HONORARY CANON OF WORCESTER:
HEAD MASTER OF THE GRAMMAR-SCHOOL OF KING EDWARD THE SIXTH, BROMSGROVE

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PREFACE.

THIS Introduction to the writing of Greek Iambics differs in one or two points from similar works:—

1. The materials are drawn exclusively from ancient sources, so that none but purely classical Greek is employed in any part of the work.

2. Instead of beginning with entire verses, the exercises commence at first with single feet; then are given commencements of lines, then endings of various length and structure. The pupil is thus gradually led on to complete lines, and longer passages; and in the final exercises, the Greek words are not given in the Index, unless they had occurred in previous exercises.

3. The materials are *anticleptically* arranged, so that verses or sets of verses cannot be pilfered without trouble from the "Poetæ Scenici," or the Greek Gradus. No two consecutive passages are taken from the same play; generally they are from different authors; and occasionally some slight change of number, tense, case, and person, or of proper name, is made, in order to enforce upon the pupil the necessity of translating the English into Greek for himself, even if he should accidentally light upon the line from which the example is taken.

4. An English Greek Index of *all* the words in the

Exercises from XII. to LXXXV. is added; and in it are given most of the irregular forms that will be needed for composing the verses; so that the only book that will be required to work this Praxis Iambica is a good Greek Grammar. By prohibiting the use of the larger Lexicons and the Greek Gradus, and by occasionally varying the order in which the Exercises are to be done, the teacher may almost wholly prevent any dishonest copying.

The Rules are taken from very obvious sources. Should more detailed information be required, a list of authorities to be consulted will be found at page 10.

A few Exercises in Trochaic Tetrameters, and Dimeter Anapæstics, are given at the end of the Iambics.

It is hoped that the use of this book will facilitate the acquirement of Greek Iambic rhythm and style, and perhaps enable boys to commence the composition of such verses rather earlier than is usually the case. Any one who fairly works through these exercises will be capable of commencing without difficulty Dr. Kennedy's "Palæstra Musarum," or Mr. Holden's "Foliorum Silvula."

J. D. COLLIS.

Grammar School of King Edward the Sixth,
Bromsgrove, April, 1857

NUMERICAL AND LITERAL REFERENCES.

The Tenses of Greek Verbs are referred to as follows:—

Active Voice.	*Middle Voice.*
1. Present.	8. Present.
2. Imperfect.	9. Imperfect.
3. Future.	10. Future.
4. First Aorist.	11. First Aorist.
5. Perfect.	12. Perfect.
6. Pluperfect.	13. Pluperfect.
7. Second Aorist.	14. Second Aorist.

Passive Voice.

15. Present.	18. Pluperfect.	21. First Future.
16. Imperfect.	19. Paulo-post Future.	22. Second Aorist.
17. Perfect.	20. First Aorist.	23. Second Future.

The Moods are referred to as follows:—

α. Indicative.	γ. Subjunctive.	ε. Infinitive.
β. Imperative.	δ. Optative.	π. Participle.

The Numbers, Cases, and Genders, by their initial letter.

Two or more words in English, united by a hyphen, are to be translated by one Greek word.

In case of doubt, an Italic initial will point out the word under which the Greek will be found in the Index.

English words in brackets are to be omitted in the Greek.

An apostrophe at the end of an English word, means that the word is to be elided in the Greek.

PRAXIS IAMBICA.

RULES.

1. *Trimeter Iambics.*

The Iambic verse of Tragedy consists of six feet, or three metres; hence it is called *Iambic Trimeter Acatalectic* * (i. e. consisting of three entire metres), or *Senarius*. Horace accordingly talks of *pede ter percusso*, to express the three metres, and *cum senos redderet ictus*, when he was thinking of the six feet.

2. *Admissible Feet.*

This verse may have in every place an Iamb, or, as equivalent, a Tribrach in every place but the last. In the odd places, 1st, 3rd, and 5th, it may have a Spondee, or, as an equivalent, in the 1st and 3rd a Dactyl; in the 1st only is an Anapæst admissible.

* *Catalectic* (καταλήγω) means one syllable short of the proper complement; *acatalectic*, that the verse is complete; *brachycatalectic*, that there are two syllables wanting; *hypercatalectic*, that there is one syllable more than the proper complement.

3. *Scheme of Feet.*

The following is a scheme of the feet allowed:—

1.	2.	3.	4.	5.	6.
⏑ –	⏑ –	–	⏑ –	⏑ –	⏑ –
⏑ ⏑ ⏑	⏑ ⏑ ⏑	– ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑	
– –		– –		– –	
– ⏑ –		– ⏑ ⏑			
⏑ ⏑ –					

4. *Examples.*

The following verses, the first nine of which are from the Œdipus Rex of Sophocles, present the several varieties:—

a. – – – All pure Iambs.

b. c. d. e. f. – – – Tribrachs in the 1st, 2nd, 3rd, 4th and 5th places.

g. – – – Spondees in the 1st, 3rd, and 5th.

h. i. – – Dactyls in 1st and 3rd.

j. – – Anapæst in the 1st.

k. l. – – With one or two Tribrachs after a Dactyl.

Lines of the last type are to be sparingly imitated.

a. 8. ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.

b. 112. πρὸ καιρὸν ἐν καιρῷ τε καὶ * δεῦρο δὸς Λύσιν.

c. 26. φάτιν παρ' ἄλλων βουλόμεσθα, τέκνον, τε.

d. 568. τοιᾶδε τοὐμὸν γόμφιος ἀνὴρ ἔχει τάδε.

* This elision of a short vowel at the beginning of a word, after a long vowel or diphthong at the end of the preceding, is called *prodelision*; it is very frequent with the pronoun, as ἐγὼ 'τέκον Πάρα, = ἐγὼ ἔτεκον παρά 'στιν ἄλλοις. In such cases the coronis, and, where necessary, the accent also, are left to represent the absorbed vowel. In words compounded with πρό a coronis is placed over the contracted syllable, as προὐδίκουν, προὔτεινον, προὔπτον, προὐστάτουν.

e. 826. μητρὸς ζυγῆναι, καὶ πατέρα κατακτανεῖν.

f. 1496. τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατήρ.

g. 30. Λιμὸς στεναγμοῖς καὶ γόοις πλουτίζεται.

h. 270. μήτ' ἔσπεσ' αὐτὸς γῆν ἀτίσαι τινά.

i. 257. ἀτίμως γ' ἀνίστου θεσπιλέως τ' ὀλωλότος.

j. 18. ἰκτὼ· ἐγὼ γὰρ λαγέτας· εἶδέ τ' ἰδέων.

k. κατεῖδε τραφεὺς ταῦτα τὸν ξυὸν, ὁ δὲ ξανών.

l. Ζεῦπατ· τὸ κάρτος σὸν ἔρα ἐκίσασιν Δία.

5. *Last Syllable Common.—Hiatus.*

The last syllable in each verse appears to be indifferently short or long; and even where any line ends with a short vowel, a vowel is often found at the beginning of the next; as, Œd. R. 2. 3.:

τίνας ποθ' ἥσας πάλας μοι ξυλίζετε
ἱκτηρίους κλάδοισιν ἐξεστεμμένοι;

826 also lines 6. and 7., 7. and 8. of the same play

6. *Final Elision.*

Sometimes, however, one verse with its final vowel elided passes by scansion into the next; as, Œd. Col. 1164, 5.:

σοὶ φασιν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
αἰτεῖν, ἀπελθεῖν τ' ἀσφαλῶς τῆσδε χθονὸς ὁδοῦ.

This case is thus restricted by Porson, ad Med., 510.: *Vocalis in fine versus elidi non potest, nisi syllaba longa præcedat.*

7. *Initial Anapæst.*

The initial Anapæst must not form parts of two words; it must all be included in the same word; as, Œd. R. 27.:

ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς

Except where the line begins with an article, or with a preposition followed immediately by its case, these forming virtually but one word; as.

Phil. 795. *τοι-ἐστ' χρεὼν σ' ἁφέστα τηλὺ τὴν νόσον.*
Orest. 858. *ἐστέρηται δ' ἡγεμὼν Ἀπόλλων ἀνάξ.*
Iph. A. 646. *παῦ' ἐμοὶ γένου τέκ, μὴ 'ς φρενῶδας τρέπου.*

8. *Anapæst of Proper Names.*

In Proper Names, which could not else be introduced, the Anapæst is admitted also into the 2nd, 3rd, 4th, and 5th places, i. e. all but the last, which never has any other foot than an Iamb, provided that the whole Anapæst be contained in the same word; as,

Iph. A. 416. *ἦ 'Ἀργείοισιν ἀντιάζεις ἐν δόμοις.*
El. Col. 1317. *τέκνοισι Ἱππομέδοντ' ἀπιστείλαν πατρί.*
Ed. Tyr. 285. *μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἂν.*
Antig. 11. *ἐμοὶ μὲν οὖν εὐνὴν μέλλει, Ἀντιγόνη, φίλων.*

This license is extended also in a few instances to such words as Μενέλαος, Ἡρακλῆς, &c., which might easily, by a different position, come into the verse like other words similarly constituted; as,

Iph. A. 621. *καὶ παῖδα τοῦτ', τὸν Ἀγαμέμνονος γόνον.*
Phil. 794. *Ἀγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ.*

9. *Cæsura.*

The chief Cæsura in the Trimeter takes place either after two and a half, or three and a half feet; as,

Ed. Tyr. 2. *τέκνας πολ' ἡμᾶς | τάσδε μοι θεάζετε;*
Hecuba. 1. *ἥκω νεκρῶν κευθμῶνα | καὶ σκότου πύλας.*

The former is called the penthemimeral, the latter the hephthemimeral, cæsura, from their occurring respectively at the fifth and seventh half-feet (πέντε and ἑπτα, ἡμι-μερους).

Porson enumerates four species of the former, *A.*, and eight of the latter, *B.*

A. 1. After a short syllable.
2. After a short syllable and elision.
3. After a long syllable.
4. After a long syllable and elision.

B. 1. After a dissyllable or hyperdissyllable, without elision.
2. „ „ with elision.
3. When the short syllable is an enclitic,
4. Or a word which cannot begin a sentence,
5. Or which can do so, but is closely joined in sense to the preceding word.
6. After a short syllable with elision.
7. When the sense is suspended after the third foot, and after the stop follows either a monosyllable without elision or,
8. With elision.

Examples.

A. 1. Hec. 5. *κίνδυνος ἔσχε | δωρὶ πεσεῖν Ἑλληνικῷ.*
2. 11. *πατὴρ, ἵν' εἰ τοτ' | Ἰλίου τείχη πέσοι.*
3. 2. *λιπὼν, ἵν' Ἅιδης | χωρὶς ᾤκισται θεῶν.*
4. 52. *καὶ τεύξεται τοῦδ', | οὐδ' ἀδώρητος φίλων.*

B. 1. 1. *ἥκω νεκρῶν κευθμῶνα | καὶ σκότου πύλας.*
2. 248. *πολλῶν λόγων εὑρήμα θ' | ὥστε μὴ ξανεῖν.*
3. 266. *κεἰ μὴ γὰρ ὤλεσέν τιν | εἰς Τροίαν τ' ἄγει.*
4. 319. *τύμβον δὲ βουλοίμην ἂν | ἀξιούμενον.*
5. Soph. El. 530. *ἐπεὶ πατὴρ οὗτος σὸς | ὃν θρηνεῖς ἀεί.*
6. Phil. 1304. *ἀλλ' οὔτ' ἐμοὶ καλὸν τόδ' | ἐστὶν, οὔτε σοί.*
7. S. c. Th. 1055. *ἀλλ' ὃν πόλις στυγεῖ, σὺ | τιμήσεις τάφῳ;*
8. Soph. El. 1038. *ὅταν γὰρ εὖ φρονῇς τόθ' | ἡγήσει σὺ νῷν.*

10. *Minor Pauses.*

Two minor divisions frequently occur at the end of the first foot and a half, and before the last foot and a half of the verse; as,

Œd. Tyr. 120. *τὸ πεῖσαι ; | ἐκ γὰρ σοῦ πολλ' ἂν ἐξεύροι μαθεῖν,*
121. *ἀρχὴν θροεῖται, εἰ λέγοιμεν | ἐλπίδος.*

11. *Examples.*

The following lines will serve to exhibit all the divisions connected with the structure of the verse: —

Œd. Tyr. 81. *σωτῆρι | βωμὸν | λαμπάσι | θάσσει | δόμοις.*
1003. *ἡ πατὴρ | σοφοῦ | λόγου | τοιοῦτος | ἀγγέλου.*

They also point out the essentially *trochaic* rhythm of the senarius.

12. *Quasi-Cæsura.*

When the line is divided in medio versu, with the elision of a short vowel in the same word, or in the little words added to it, such as ἐ., τοῦ, τοῖ, γὰ., τε, that division is called by Porson the *quasi-cæsura*: as,

Œd. Tyr. 779. *ἀνηρ γαμεῖ 'ξόντων γ' | ὑπεισπλησθεὶς μέθης.*
Hecuba, 355. *γεγαὼς σοφώτατος τ' | ἀνὴρ Ἀχαιῶν μετα.*
Ajax, 455. *τὰ τῶνδε καλλίνικα' | ἁμαρτεῖσθαι στρατοῦ.*
Hecuba, 387. *κατθανεῖν μὴ [illegible] | ἐγὼ 'τεκον Πάριν.*

13. *Unrhythmical Lines.*

A few instances, however, are found of the line divided in medio versu without any elision; as,

Ajax, 1091. *Μενέλαε, μὴ γένῃσθε | ὑποστάτης σοφᾶς.*
Persæ, 525. *Ὦ μοι, τί δῆτα τὴν | μεγὰν πόλλῳ πόνῳ.*
475. *πεζὴ παναγγέλλει | ἀνὴρ στρατεύματι.*
509. *ἀστῖται, δόμοισθε | σεσωσμένοις κυρεῖ.*
Prom. V. 658. *οὐκ οἶδ' ὅπως ἐμὲν | ἀπεστέρηται μὲ χρεών.*

Prom. V. 6. *ἀδαμαντίνων δεσμῶν | ἐν ἀῤῥήκτοις πέδαις.*
Agam. 943. *πάθοῦ· κράτος μέντοι | πάρες γ' ἑκὼν ἐμοί.*
Suppl. 947. *οὐδ' ἐν πτυχαῖς βίβλων | κατεσφραγισμένα.*
Phil. 1369. *ἓα κακῶς αὐτοὺς | ἀπόλλυσθαι κακούς.*

These lines are very unrhythmical, and are not to be imitated, at all events in a short exercise.

14. *Impossible Line.*

Such a line as the following artificial verse, preserved by Athenæus, where each metre is separate, is inadmissible in tragedy:

σὲ τὸν βόλοις | ῥαφαστύπους | ἐνσχείμερον.

Remember: The third and fourth feet are never united in one word by the tragedians.

15. *The Pause, or Cretic Termination.*

If the slightest pause or break in the sense cause the word or words which give to the verse a Cretic ending (⏑ – ⏑ –) to be separately uttered, then the fifth foot must be either an Iamb or a tribach, but *not a spondee*; in other words, *a final cretic must be preceded by a short syllable*, thus, ⏑ | – ⏑ – ‖, not thus, – | – ⏑ – ‖.

Hec. 343. *κἀκπέπτωκα χεῖρα καὶ πρόσωπον | ἔμπαλιν.*
Ion. 11. *Ἄτλας ὁ κῶτος χαλκέοισιν | οὐρανόν.*

These lines, in the old editions before Porson's, stood thus:

Κρύπτοντα χεῖρα καὶ πρόσωπον | τοὐμπαλιν.
Ἄτλας ὁ χαλκέοισι κῶτος | οὐρανόν.

As the article and preposition virtually form one word with their case, such lines as the following must not have a spondee in the fifth place:

Hec. 382. *καλῶς μὲν εἶπας, ξύγατερ, ἀλλὰ | τῷ-καλῷ.*
379. *ξεινὸς χαρακτὴρ, κἀπίσημος | ἐν-βροτοῖς.*

16. *Quasi-Cretic Termination.*

Many semblances of the Cretic termination occur, to which this canon bears no application. Those admitting the spondee in the fifth place may be conveniently classed under the following heads:—

(*a.*) Where a monosyllable word before the final iambus belongs by collocation to the preceding word, and so leaves a dissyllabic, not a cretic, ending; as in enclities.

Hec. 505. *σπεύδωμεν· ἐγειρώμεν· ἡγοῦ-μοι.* | *γέρον.*
Pr. V. 669. *τί παθεῖν σοι δᾶρὸν, ἐλέν-σαι* | *γάμου.*
Agam. 1019. *ἐσω φωτὸν λέγουσα πείθω-σιν* | *λόγῳ.*
Rhes. 715. *βίον δ' ἀπατῶν εἶπ' ἀγύρτη-σις* | *λάτρις.*
Phil. 891. *ἐμπρήσαι, ὦ γενναῖε· κἀγώ-σοι* | *ποτέ.*

(*b.*) Or in such words, not enclitic, as cannot begin a sentence or a verse; as,

Prom. v. 107. *οἷόν τί μοι τάσδ' ἐστί· ξυνηστῖς-γαρ* | *γερα.*
Trach. 846. *λεγ'· εἰ δὲ πάντ' εἴρηκας, ἡμῖν-αὖ* | *χάριν.*
718. *πῶς οὐκ ἀλεῖ καὶ τόδε; ἐπεξη-γοῦν* | *ἐμοῦ.*
Œd. Tyr. 142. *ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς-μὲν* | *βάθρων.*
Soph. El. 413. *εἰ μοι λέγοις τὴν ὄψιν, εἰποιμ'-ἂν* | *τοτε.*

In the numerous instances of *ἄν* thus placed, it is always subjoined to its verb, and that with an elision, as in the line quoted.

(*c.*) Where words like *οὐδείς* and *μηδείς* occur, which ought in Attic orthography to be written thus, *οὐδ' εἷς*, *μηδ' εἷς*; as,

Phœn. 759. *ἀμφότερον· ἀπολειφθὲν γὰρ οὐδ'* | *ἓν-θάτερον.*
Alc. 687. *ἦν δ' ἐγγὺς ἐλθῃ θανάτου, οὐδ'* | *εἷς-βούλεται.*

These lines are virtually tetrasyllabic in their reading.

(*d.*) In Sophocles some lines occur, where the difficulty

may be got rid of by reading *ἡμῶν* and *ὑμῶν*, instead of *ἡμῖν* and *ὑμῖν*; as,

Electr. 1328. *ἢ νοῦς ἔνεστιν οὐτις ὑμὶν* | *ἐγγενής;*
Œd. Col. 25. *πᾶς γάρ τις ἡδὺ τοῦτο γ' ἡμὶν* | *ἐμπόρων.*

(*e.*) The following verses, where the syllable before the cretic is long by position, may be read as ending in words of five syllables, or else treated as clear exceptions to the rule of the pause:

Hec. 717. *ἡμεῖς μὲν οὐκ ἐῶμεν, οὐδὲ-ψαύομεν.*
Andr. 347. *φεύγει τὸ ταύτης σῶφρον· ἀλλὰ-ψεύσεται.*
Iph. A. 531. *κἄμ' ὡς ὑπέστην ξύμα, κἄπα-ψεύδομαι.*
Bacch. 1284. *φῶμωγμένον γε πρόσθεν ἢ σε-γνωρίσαι.*
Electr. 850. *τλήμων Ὀρέστης· ἀλλὰ μή με-κτείνετε.*

(*f.*) The following are really dissyllabic endings:
Œd. Tyr. 435. *ἡμεῖς τοιοῖδ' ἐφυμεν, ὡς μέν σοι* | *δοκεῖ.*
(or thus) *ἡμεῖς τοιόδ' ἐφυμεν, ὡς σοὶ μὲν* | *δοκεῖ.*
Ion. 808. *δέσποινα, προδεδόμεσθα· σὺν γὰρ σοὶ* | *νοσῶ.*
Eur. El. 275. *ἦρου τόδ';* | *αἰσχρόν γ' εἶπας· οὐ γὰρ νῦν* | *ἀκμή.*
Œd. Col. 265. *ὄνομα μόνον δείσαντες· οὐ γὰρ ἔλῃ* | *τό γε.*
Electr. 432. *τύμβῳ προσάψῃς μηδέν· οὐ γάρ σοι* | *θέμις.*

(*g.*) The following are virtually polysyllabic:
Œd. Tyr. 1157. *ἐδοκ', ὀλέσθαι δ' ὤφελον* | *τῆδ'-ἡμέρᾳ.*
351. *ᾧπερ προεῖπας ἐμμένειν,* | *κἀφ'-ἡμέρας.*
44. *ὡς τοῖσιν ἐμπείροισι καὶ* | *τὰς-ξυμφοράς.*
Ajax, 1101. *ἔξεστ' ἀνάσσειν, ὧν ὅδ' ἡγεῖτ'-οἰκοθεν.*
Œd. Tyr. 318. *εἰδὼς ἐκὼν· οὐ γὰρ ἂν ἐξῆν'-ἀκόμπει.*

There are many lines like the last two, where an elision unites the two last words very closely together into (virtually) one polysyllabic word.

With regard to the cretic termination, then, remember:

1. That the cretic, when clearly separable from the rest of the verse, must have a short syllable before it; and,

2. That many apparently cretic terminations are really dissyllabic or polysyllabic.

In the above Rules (which are sufficiently full for all practical purposes), the common usage of the tragedians is followed. Exceptional cases may occur not included in the Rules, as S. c. Theb. 547. Ἥκει γὰρ ἡμῖν Ἀσὰς, ὁ δὲ ταῦτ' ἀνήρ, and 488. Ἱππορβότου πάγου καὶ μεγας τέπος, where the lines, as printed, begin with a trochee, but must be scanned with a spondee, the liquids μ and ν being *virtually* doubled, as in Homer. These and other licenses, however, occur too seldom to be used as models in translation and composition.

For further information, the Pupil may consult Porson's Preface to the Hecuba of Euripides, Dr. Kennedy's "Greek Verses of Shrewsbury School," Dr. Humphrey's "Exercitationes Iambicæ," the Treatise on Metres at the end of "The Theatre of the Greeks," 6th. ed., and Linwood's "Treatise on Greek Tragic Metres."

RULES FOR THE TRAGIC TROCHAIC.

17. *Tetrameter Catalectic.*

This consists of the ordinary Iambic Trimeter, with a cretic (⏑ – –), or syllables equivalent to a cretic (⏑ ⏑ – –, – ⏑ ⏑ – or ⏑ ⏑ ⏑ ⏑ – –) prefixed; accordingly, if these be first cut off from the beginning of the verse, the rules for the admissible feet, the position of the cæsura, the cretic ending, &c., remain as above.

Examples.

Pers. 753. ταῦτά τοι | κακοῖς ὁμιλῶν ἀνδράσιν διδάσκεται.
754. Θούριος | Ξέρξης· λέγουσι δ' ὡς σὺ μὲν μεγαν τεκτους.

Pers. 756. πλοῦτον ἐκ|τήσω ξὺν αἰχμῇ, τὸν δ' ἀναν-δρίας ὕπο
757. ἔνδον αἰχ|μάζειν, πατρῷον δ' ὀλέσαι οὐδὲν αὐξάνειν.

Œd. Tyr. 1528. ὥστε θνη|τὸν ὄντ' ἐκείνην τὴν τελευταίαν ἰδεῖν
1529. ἡμέραν | ἐπισκοποῦντα μηδὲν ὀλβίζειν, πρὶν ἂν
1530. τέρμα τοῦ | βίου περάσῃ μηδὲν ἀλγεινὸν παθών.

Ion. 533. ὁ δὲ λόγος | τίς ἐστὶ Φοίβου; τὸν συναν-τήσαντά μοι.
534. τίνα συνάν|τησιν; ὅμων τῶνδ' ἐξιόντ' τοῦ θεοῦ.
540. *ἔα· τινος | δὲ σοι πέφυκε μητρός; οὐκ ἔχω φράσαι.

* Here ἔα is pronounced as one long syllable; this is called synizesis. See Rule 31.

Bacch. 629. *κἀγὼ ὁ Βάκχος, ὡς ἔοικε φαίνεται, δόξαν λέγω.*

18.

The dactyl of a proper name is admissible in the 1st, 2nd, 3rd, 5th, and 6th places; as,

Iph. A. 882. *εἰς ὧν' Ἰφιγένειαν Ἑλένης τόστος ἦν πεπρωμένος.*

1331. *πάντες Ἕλληνες, στρατὸς δὲ Μυρμιδόνων οὔ σου πέσοι;*

Orest. 1549. *ξυγγονεῖ | τ' ἐμῷ, Πελάδην τε τον τάδε ξυνδεῶντά μοι.*

19.

A spondee or anapæst in the 6th place never precedes a tribrach in the 7th.

20.

If the first dipodia of the verse is contained in entire words (*and so as to be followed at least by a slight break in the sense*), the second foot is a trochee, or may be a tribrach; as,

Phœn. 636. *ὦ ἄτεκνα, εἰσορᾶτε τάσχεα, Πελασγίαι χθονός.*
Orest. 788. *μητρὸς ἐς μέσ' ἔστα τέκνα· πολεμία γὰρ ἦν.*
Bacch. 629. *κἀγὼ ὁ Βάκχος, ὡς ἔοικε φαίνεται, δόξαν λέγω.*

For fuller explanation of the rhythm of the Trimeter Trochaic, see "Theatre of the Greeks," p. 534. 535., 6th ed.

RULES OF ANAPÆSTICS.

21.

The Anapæstic Dimeter admits anapæsts, spondees, or dactyls; provided only that an anapæst does not follow a dactyl: this is in order to prevent the occurrence of too many short syllables.*

22

The lines run on in a continuous stanza, called a *σύστημα*, which consists of,

a. one or more dimeters;
b. occasionally a monometer

called the "basis anapæstica," because all the rules that apply to it apply equally to all the anapæstic metres, which are simply a repetition of the base;

c. a dimeter catalectic verse,

called *paræmiac*, in which an anapæst always precedes the catalectic syllable; this marks the end of the system.

23.

The first dipodia usually ends with a word; a few instances, however, occur in which the first dipodia overflows

* The occurrence of a dactyl at the end of a dipodia before an anapæst at the beginning of another is so rare that it had best be avoided in composition; within the same dipodia it never takes place. As an example of the rare occurrence mentioned above, see

Eur. El. 1320. 1. *ξύγγονε φίλτατε·*
διὰ γὰρ ζευγνῦσ' ἡμᾶς πατρίων.
1317. *θάρσει· Παλλάδος | ὑσίαν ἥξεις*
πόλιν· ἀλλ' ἀνέχου.
Hec. 144. *ἵζ' Ἀγαμέμνονος | ἱκέτις γονάτων.*

into the second, especially where the anapæstic movement is continued throughout; as,

Agam. 52. *πτερύγων ἐυέτμοι|σιν ἐρεσσόμενοι.*
794. *καὶ ξυγχώρου|σιν ὁμοιοπροπεῖς*

The following are a very rare, perhaps singular, instances:

Prom. V. 172. *καὶ μ' οὔτε μελιγ|λώσσοις τελοῦσι.*
1376. *τίς ἐφέστηκ' ἐπὶ δεῖμα πλευρᾶς;*

In the following the continuity of dactylic feet before and after *Ἰφιγένειαν* renders the union of the two dipodiæ less noticeable:

Agam. 1557. *τὴν πολυλιτ|ᾶ·*
Ἰφιγένειαν ἀμφέλια δρέψασι.
ἄωτα πάσχω, κ. τ. λ.

24.

The *συνάφεια*, (*συνάπτω*) *symphæa* of the Anapæstic systems means their *continuous scansion*: i. e. scansion continued with strict exactness from the first syllable to the very last, but not including the last syllable itself, as that syllable, and *that only* in the whole system, may be long or short indifferently.

Compare Prom. 199. 200.:

εἰς ἀρθμὸν ἔρχει καὶ φιλοτησίαν
σπεύδων σπεύδοντι πολὺ ἡμῖν.

The last syllable of v. 199. becomes long, from the short vowel *α* being united with the consonants *σπ* at the beginning of the next. Had a single consonant, or any pair of consonants like *κρ*, *πλ*, &c. followed in v. 200., the last syllable of v. 199. would have been short, in violation of the metre.

Again, Med. 161, 2.:

ὦ μεγάλα Θέμι καὶ πότνι' Ἄρτεμι,
λεύσσεθ' ἃ πάσχω. . . . .

If after v. 161., ending with a short vowel, any vowel whatever had followed in v. 162., that would have violated the law of hiatus observed in these verses. And if a double consonant, or any pair of consonants like *κτ*, *σπ*, *δμ*, *μν*, *γλ*, &c. had followed in v. 162., *Ἄρτεμι*, necessarily combined by the synaphæa with these consonants, would have formed a cretic.

25.

In this species of verse only one kind of hiatus is allowed, viz. in the case of a final diphthong, or a long vowel so placed as to form a short syllable on the principle so frequently applied in Homeric scansion; as,

Persæ. 39. *καὶ ἐλειοβάται ναῶν ἔρεται.*
548. *πολίουσαι ἴδεῖν ἀρτίζυγίαν.*
60. *αἰχεῖται ἀτόρων.*
Hec. 123. *τῷ Θησείδα δ', ὀζω Ἀθηνῶν.*

26.

The rule that the dipodia ordinarily shall end at the end of a word, is not observed in the parœmiac; as,

Prom. V. 146. *φροιμίαν ἄζηλον ὀχήσω.*
164. *ἐχθοδοπῆς ἐπίχαρτα πέπονθα.*
1106. *πῆπτ', ἤντιν' ἀπέπτυσα μᾶλλον.*
305. *φίλος ἐστὶ βεβαιότερός σοι.*
Med. 1085. *οὐκ ἀπόρουτον τὸ γυναικῶν.*

27.

The following Anapæstic system comprises all its usual parts:—

Med. 757. &c. *a.* Αλλά σ' ὁ Μαίας πομπαῖος ἄναξ
b. πελάσειε δόμους,
c. ὧν τ' ἐπίνοιαν σπεύδεις κατέχων,
d. πράξειας, ἐπεὶ γενναῖος ἀνήρ,
e. λέγεῦ, παῦ' ἐμοὶ ἐδόκησαι.

a. c. d. Dimeters. *b.* Base. *e.* Paræmiac.

Scan the following, naming the lines.

ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,
ἄγετ' ὠθοῦσαι τῶν ὁμοδούλων,
Τροφὸς ὑμῖν, πρόσθε δ' ἀνάσσων·
γεραιᾶς χεῖρὸς προσλαζόμενοι·
κἀγὼ σκολιῷ σκήπωνι χεῖρὸς
διερειδομένα, σπεύσω βραδύπουν
ἡλικίαν ἄσθενῶν προτιθεῖσα.
μηδέ τις εἴπῃ παρὰ Περσεφόνῃ
στάντα σθένεων, ὡς ἀχάριστοι
Δαναοὶ Δαναοῖς, τοῖς οἰχομένοις
ὑπὲρ Ἑλλήνων
Τροίας πεδίων ἀπέβησαν.

Some Peculiarities of Orthography, Scansion, &c.

28.

Crasis of the Article in those parts of ὁ αὐτὸς which begin with a Vowel.

N. αὐτὸς, αὐτὴ, ταὐτὸν,	αὐτοὶ, αὐταὶ, ταὐτὰ,
G. ταὐτοῦ, τῆς αὐτῆς, ταὐτοῦ,	τῶν αὐτῶν,
D. ταὐτῷ, ταὐτῇ, ταὐτῷ,	τοῖς αὐτοῖς, ταῖς αὐταῖς, τοῖς αὐτοῖς,
A. τὸν αὐτὸν, τὴν αὐτὴν, ταὐτὸν *,	τοὺς αὐτοὺς, τὰς αὐτὰς, ταὐτὰ,
Dual. ταὐτὼ, ταὐτὰ, ταὐτὼ,	τοῖν αὐτοῖν, ταῖν αὐταῖν, τοῖν αὐτοῖν.

29.

Crasis in ὁ ἐμός.

N. οὐμὸς, ἠμὴ, τοὐμὸν,	οἰμοὶ, αἰμαὶ, τἀμὰ.
G. τοὐμοῦ, τῆς ἐμῆς, τοὐμοῦ,	τῶν ἐμῶν,
D. τῷμῷ, τῇμῇ, τῷμῷ,	τοῖς ἐμοῖς, ταῖς ἐμαῖς, τοῖς ἐμοῖς,
A. τὸν ἐμὸν, τὴν ἐμὴν, τοὐμὸν,	τοὺς ἐμοὺς, τὰς ἐμὰς, τἀμὰ,
Dual. τὼμὼ, τἀμὰ, τὼμὼ,	τοῖν ἐμοῖν, ταῖν ἐμαῖν, τοῖν ἐμοῖν.

The above will serve as examples of Crasis where the same combination of sounds occurs. Besides these we may notice —

30.

1. *α.*

α + α = ᾱ, as τἀγαθά.†	α + ο = ω, θὤπλα = τὰ ὅπλα.
α + ε = ᾱ, ἤδοξεν = ᾗ ἔδοξεν.	αι + α = ᾱ, κἀρετῇ = καὶ ἀρετῇ.

* N. B. The neuter usually takes ν, although it is omitted in αὐτό.

† In these examples of crasis, if the word begin with a vowel, the aspirate, if required, is placed over it; if with a consonant that can be aspirated, the consonant is aspirated, and a coronis (᾽) placed over the initial vowel of the second word, to show that it began with a vowel; as ἄτερος = ὁ ἕτερος, θἄτερον (not θἄτερον) = τὸ ἕτερον.

αι + ε = ᾱ, κἀγὼ = καὶ ἐγώ.
αι + η = η, χἠ = καὶ ἡ.
αι + ὁ = ω, χἅπα = καὶ ὅσα.
αι + ἑ = ὑ, χ-πε-σ-δυσα.
αι + αυ = α, καυτὸς = καὶ αὐτός.

α + ει = ᾱ, κἆτα = καὶ εἶτα, but κεἰς = καὶ εἰς.
αι + ευ = ευ, κεὐδαιμονέστερος.
αι + οι = φ, κἠνος = καὶ οἶνος.
αι + ου = ου, κοὐκ = καὶ οὐκ.

2. η.

η + α = ᾱ, ὡγετὴ = ἡ ὠγετή.
η + ε = η, τἠμαυτῆν = τῆ ἐμαυτοῦ.
η + ευ = ηυ, ηὐγενεια = ἡ εὐγενεια.

η + α = η, τι χἠγαθῆ = τύχη ἀγαθῆ.
η + η = η, ϑἠκατη = τῆ πικρᾷ.

3. ο.

ο + α = ᾱ, ἀνὴρ = ὁ ἀνήρ.
ο + ε = ου, οὐκ = ὁ ἐκ.
ο + ι = οι, ϑἠμάτ' αν = τὸ ἱμάτιον.
ο + ο = ου, τοὔνομα = τὸ ὄνομα.
ο + υ = υ, ϑὕδωρ = τὸ ὕδωρ.
ο + αι = ῳ, τῷτοι = τῆ αὐτοῦ.
ο + αυ = ω, τωὐτό = τὸ αὐτό.
ο + ω = ῳ, ξὠνος = ὁ ὠνός.
ο + ου = ου, μοῦσ = ὁ αὐλός.
οι + α = ᾱ, in τοι, ὡγετοι, ἡτοι, before ἐν, μοιστὴν = μοῦσαν ἐν.
οι + α = ω, ξωνὸς = ὁ ξένος.
οι + ε = ου, in μοι, σοι, ἵνα, καὶ, ἐγώ, ἐμοὶ = οἱ ἐμοί,

ωὐστιν = μοί ἐστιν,
μουδωκεν = μοι ἔδωκεν.
οι + ε = ᾱ, in the article and ἕτερος, ἅτερα = οἱ ἕτερα.
ου + α = ᾱ, in the article: τἄνδρ' ἀπτου = τοῦ ἀνδρὸς ἅπτου.
cf. ωὐρανῶ 'πιπαίσσω.
ου + ε = ου, πῶστιν = ποῦ ἐστιν;
οὕνεκα = οὗ ἕνεκα.
ἄσσ' ουνεκα = ἅττου ἕνεκα.
ου + ε = ᾱ, ϑἀτέρου = τοῦ ἑτέρου.*
ω + η = η, ϑἠσετ' ὦνον = τῶν ἠσυχίων.
ω + ι = ῳ, τωὐμῷ = τῶν ἐμῶν.
ω + υ = ου, σουδατος = τοῦ ὕδατος
ων + υ = ουν, σουδατων = τοῦ ὑδάτοιν.

4. ω.

ω + α = ω, ξυνδωτε = ξὺν ἀνδράσιν ἅπασι.
ἅπασι = ἁ ἀνδ. ωπε.
ω + υ = ω, τἀνδρὼλικὼ = τὼ ἀνδρᾶλικά.
ω + οι = ῳ, ἐγῷδα = ἐγὼ οἶδα.
ῳ + α = ᾱ, τωὐρανῶ = τῷ οὐρανῷ 'πιπαίσσω.

φ + ο = ω, τωὐλὸν = τῷ ὄχλῳ.
So also: πωὐδαμὰ † = πουδαμᾶ.
πωὐποτε † = ποτέ 'πω.
πωὐπποτε † = πποτ' ἐπω.

* α occurs in the crasis of the article with ἕτερος throughout its cases: ἅτερος, ἁτέρα, ἕτερον, ἁτέρω, ἁτέρῳ, ἅτερα, ἅτεροι, ἅτερον, ἅτερῳ. Remark also that the coronis, or mark of the *smooth* breathing, is added when the word formed by crasis begins with a consonant, as ϑἅτερος, not ἅτερος, the ϑ sufficiently marking the coalition of τ with an aspirated vowel; so also τωὐτὸ = ταὐτό; in ἅτερος and other words beginning with a vowel, the aspirate, if wanted, is marked.

† In these words the coronis is always added.

31.

(*a.*) *Syncphonesis* (συνεκφώνησις) differs from (*b.*) *synæresis*, (*c.*) *crasis*, and (*d.*) *synizesis*.

a. Means that two syllables in different words, written separately, are to be scanned together; as ἐγώ-εἰμι, ἐπεὶ-οὐ, τὸ μη-εἰδέναι.

b. Is the regular grammatical contraction; as in βασιλεῖ = βασιλέϊ, τιμῶμεν = τιμάομεν.

c. Is the melting of two syllables in two different words into one, so that they are both written and pronounced in one syllable together; see instances in Rule 30.

d. Is the scanning two syllables in the same word, written separately, as one syllable; as, OT. Col. 47. ἀλλ' οὐδὲ μέντοι τοὐξαναστάναι πόλεως, where πόλεως forms an iamb by synizesis: the first syllable of τοὐξαναστάναι suffers crasis. So also ἑᾶ, from ἐάω, frequently occurs as a monesyllable. See an example in Rule 17.

32.

ϑεὸς may be used either regularly as a dissyllable, or by synizesis as a monosyllable, in all its cases; as,

OEd. Tyr. 697. πρὸς ϑεῶν ἀλέαζον καμ' ἄναξ, ὅτου ποτέ.
Androm. 1251. Τροίας τε καὶ γὰρ ϑεοῖσι κἀκείνης μέλει.
1259. τὸ λοιπὸν ἤδη ϑεὸς συνοικήσεις ϑεῷ.
Ajax, 1129. μὴ νῦν ἀτιμα ϑεοὺς ϑεοῖς σεσωσμένος.

In the two last of these examples it occurs both as a dissyllable and a monosyllable.

33.

ε is very rarely elided before ἄν. ἔγραψ' ἀν is ten times oftener *scripsissem* than *scripsisset*.

34.

ι at the end of the dative is so rarely elided that the license must not be imitated.

35.

ξένος and ξεῖνος, μόνος and μοῦνος, γόνατα and γούνατα, κόρος and κοῦρος, ἐοῖ, ἑῷ and ἑοῦ, ἐκεῖνος and κεῖνος, ἑαυτοῦ and αὐτοῦ, σεαυτοὶ and σαυτοῖ, μητέρος and μητρός, ἐμέθεν, σέθεν, ἕθεν, and ἐμοῦ, σοῦ, οὗ, ἀμείνονα and ἀμείνω, γῆ and γαῖα, χρῆν and ἐχρῆν, φάος and φῶς, ὅτε and ὁθούνεκα, ἕνεκα, εἵνεκα, and οὕνεκα*, καθαιρεῖν and καθαιρεῖν, ἁμάρτασο and ἁμάρτω; ἐπίστασο and ἐπίστω, ἑστᾶι and (in Sophocles) ἕστεται; the optative third plural in -αιτο and -αιατο, -αιτο and -αιντο, the dative plural in -αις or -αῖς, -αισι or -οισι, -ασιν or -οισιν (even before a consonant), are used indifferently. To these may be added other Ionic forms, such as Ὀρῆκες, μέσσος, εἵνεκα, πολλός, the uncontracted forms νόος, ῥέεθρον, εὐρόος; the genitive -εος for -εως, as πόλεος; also Ἐτεοκλέες, Ἡρακλέους, τειχέων, χαλκεοισι, &c. Also πτόλις, to lengthen the preceding syllable.

36.

The augment is never omitted, except in the rapid speeches called ἀγγελτικοὶ λόγοι, which narrate the transactions occurring off the stage, a knowledge of which is necessary to the understanding of the plot, or which unfold its catastrophe. In many instances the augment may be supposed to be absorbed in the preceding long vowel; as

Œd. Col. 1602. ταχεῖ πόδ᾽ εἶσαν ξὺν χρόνῳ, λουτροῖς τέ νιν.
where others read ταχεῖ ᾽πόρευσαν = ἐπόρευσαν, as in ἐγὼ ᾽τεκον Ἥραν, = ἔτεκον.
1605. κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι.
1606. ῥίγησαν, ὡς ἤκουσαν, κ. τ. λ.

* Vide Liddell and Scott, *sub. voc.*

So also —

σίγησε δ᾽ αὐθήρ. παῦτ᾽, ἔθαυσεν. πίπτον δ᾽ ἐπ᾽ ἀλλήλοισιν·
γυμνοῦντο δὲ | πλευραὶ σπασαγμοῖς. γοᾶτο δ᾽ εὐνάς.
ἀμφὶ δὲ | κυκλοῦντο. ναυβάτης δ᾽ ἀνὴρ | τροποῦτο.
φθέγμα δ᾽ ἐξαίφνης τινὸς | ἠώϊζεν. κυκλοῦτο δ᾽ ὥστε τόξον.

"A few Doric forms with ᾱ = η are admitted; as Ἀθάνα, ξανός, ἕκατι, κυναγός, πολαγός, λοχαγός, ὀπαδός, κάρανον, ἄραρε, γάμορος, γάποτος. Also, from the Æolic dialect, πεδάρσιος, πεδάορος, πεδαιχμος*, μάσσων." *Dr. Kennedy.*

37.

The syllable ϑα is added to ἦσθα, ἦς, and ἔφης, from οἶδα, εἰμί, and φημί. Both οἶσθα (= οἰδασθα) and οἶδας may be used.

38.

"A short vowel becomes long before —

a. A double consonant; as ᾱ̓ψυχος.
b. Two mutes; as ᾱ̓σπονητος.
c. Two liquids; as σῑμνός.
d. βμ. βν, γμ, γν, δν.
e. σ with any other consonant." *Dr. K.*

39.

"A short vowel is common before βλ, βρ, γλ, γρ, δμ, δρ, θλ, θμ, θν, θρ, κλ, κμ, κν, κρ, πλ, πμ, πν, πρ, τλ, πμ, τν, τρ, φλ, φμ, φν, φρ. But a short vowel at the *end* of a word is seldom made long before any of these positions, excepting βλ, γλ, and φω." *Dr. K.*

40.

"A short vowel ἐν ἄρσει at the end of a word may be lengthened by an initial ῥ, as εἰς ἐμὲ ῥέπον, τί δὲ ῥυθμίζεις;" *Dr. K.*

* These forms occur only in Æschylus. Add also πεδαίρειν in Euripides.—See Porson ad Orest. 26.

11.

"ι is common in *λίαν, λίσσομαι, ἰατρὸς, ἱστὸς*; long in *ὄφις, ὄφιν, κόνις, κονιν*." *Dr. K.*

12.

"*ου* is common in *πούλυ, τοῦτος*, and *δοῦλος*." *Dr. K.*

For other peculiarities and niceties of construction, orthography, and prosody, see "Theatre of the Greeks," pp. 483—522, 6th ed. 1844.

13.

a. *ἀεί* may be used either as an iamb, *αεί*, or as a spondee, *αἰεί* (Person *Med.*), or as a trochee, *ἀεὶ*.

b. *ν ἐφελκυστικὸν* may be added to make a syllable long by position before a consonant.

c. *ἀλ, μου, μοι, μι, του, γε*, and other enclitics, cannot begin a line.

14.

d. The first person plural of the middle and passive in *-μεθα*, may be made *-μεσθα*, *metri gratiâ*, if required, as *φευξόμεσθα*. The Attic form of the future is also occasionally used in such words as *φεύξεῖμαι, πλευσοῦμαι, φευξεῖσθαι, πλευσούμενος*.

e. Note also the phrase *ἀπιμάσας ἔχειν*, &c.

f. None but *short* vowels can be elided.

g. *Long* vowels absorb or form a crasis with an initial vowel in the next word.

h. No *hiatus* is permissible in the Senarius.

i. The penultima of *ἀνὴρ, καλὸς, ἴσος, τίνω, φθίνω, φθάνω*, is long in Homer, short in Attic.

End of Rules.

EXERCISES.

Exercise I.

Rules 1. *to* 8

1. Explain the terms —

1. Trimeter.	2. Acatalectic.
3. Catalectic.	4. Brachycatalectic.
5. Hypercatalectic.	6. Senarius.
7. Metre.	8. Ictus.
9. Arsis.	

and give the derivation of these names.

2. What feet are admissible in the following places of a Senarius?

1. In all odd places.
2. In all but the last.
3. In the first place only.
4. In the first and third only.
5. In the last.
6. In the even places.

3. Name all the feet that can be used in the first place.

4. Translate and explain Horace's lines, from the Ars Poetica, 251—258.:

Syllaba longa brevi subjecta vocatur Iambus,
Pes citus: unde etiam trimetris accrescere jussit
Nomen Iambeis, quum senos redderet ictus,
Primus ad extremum similis sibi: non ita pridem,
Tardior ut paullo graviorque veniret ad aures,
Spondæos stabiles in jura paterna recepit
Commodus et patiens; non ut de sede secundâ,
Cederet aut quartâ, socialiter.

5. Does this description of the Trimeter imply greater or less license than the Trimeter of Greek Tragedy?

6. What is meant by *Prodelision?* Give examples.

7. What is noticeable about the quantity of the last syllable of the verse? May it precede a vowel in the next line without elision?

8. Is it ever elided? If so, under what limitation? Give an example, and Porson's rule in Latin.

9. What restriction is there in the use of the initial anapæst?

10. What exception is there to this last rule?

11. What is the rule about the anapæst in proper names?

12. Scan the following lines, marking the feet and the quantities:—

ἥκω, νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπών, ἵν' Ἀιδης χωρὶς ᾥκισται θεῶν,
Πολύιδος, Ἑκάβης παῖς γεγὼς τῆς Κισσέως,
Πριάμου τε πατρός, ὃς μ', ἐπεὶ Φρυγῶν πόλιν
κίνδυνος ἔσχε δωσι πεσεῖν Ἑλληνικῷ,
δείσας ὑπεξέπεμψε Τρωικῆς χθονὸς
Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,
ὃς τὴν ἀριστην Χερσονησιαν πλάκα
σπείρει, φιλιππον λαὸν εὐθύνων δορί.

Exercise II.

Rules 8. *to* 15.

1. What is the most usual cæsura?

2. Give the meaning and derivation of *cæsura*, *penthemimeral* and *hephthemimeral*.

3. Give examples of these two cæsuras.

4. How many species of the former are there? How many of the latter? Explain the differences between these species, and give examples.

5. What minor divisions, besides these, sometimes occur?

6. Name the cæsuras in the following lines:

σωτῆρι βαίη λαμπρὸς ὥσπερ ὄμματι.
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.

What do they show as regards the rhythm of the Senarius?

7. Explain the term *quasi-cæsura?* After what words does it usually occur?

8. What is noticeable in such lines as the following:

Μενέλαε, μὴ γνώμας ὑποστήσας σοφάς.
Ὀρήκην περάσαντες μόγις πολλῷ πόνῳ.
ἔα κακοὺς αὐτοὺς ἀπόλλυσθαι κακῶς.

Are they of good or bad rhythm? Are they to be copied?

9. What is wrong in

σὲ τὸν βόλοις νιφοκτύποις δυσχείμερον.

What rule does it violate?

10. What is wrong in

Κρύπτοντα χεῖρα καὶ πρόσωπον τοὔμπαλιν.
Ἄτλας ὁ χαλκέοισι νώτοις οὐρανόν.

What rule do they violate? Correct them.

11. When is a verse to be considered as ending in a cretic?

12. Point out any violations of Tragic metre in the following lines from Aristophanes, Acharn. 1—18.:

ὅσα δὴ δεδηγμαι τὴν ἐμαυτοῦ καρδίαν
ἠσθην ἃ βαιά, πάντ' ἔβαια τέτρωμαι.
φέρ' ἰδω, τί δ' ἠσθην ἄξιον χαιρηδόνος;
τοῖς πέντε ταλάντοις δῖς Κλέων ἔζημεσε,
ταυθ' ὡς ἐγανώθην, καὶ φιλῶ τοὺς ἱππέας.
ἀλλ' ὡδυνήθην ἕτερον αὖ τριγφδικόν
ὅτε δὴ κεχήνη προσιοῦσ' ἐπὶ τὸν Λίσχυλον,
ὁ δ' ἀπεῖπεν εἰσιγ', ὦ Οἰάγρι, τὴν χέρν.
Δεξίωσις εἰσῆλθ' ἀσάμενος Βοιώτιον.
οὕτως ἐδήχθην ὑπὸ κενῆς τῆς ὀφρύος.

Exercise III.

Rules 16. 17.

1. Do the following violate the rule of the cretic or not? Give your reasons.

σπεύσωμεν· ἐγκεκώμακ· ἡγοῦ μοι, γέρον.
ἔσω φρενῶν λέγουσα πείθω τὸν λόγῳ.
εἰ μὴ λέγεις τὴν ὀδύν, εἰπομι' ἂν τότε.
κἂν τῶν σοφῶν βατρίχων ἑπτὰ ᾖ, πῶς δοκεῖς;
ὃς τάδικα λέγων ἀνατοπεῖ τὸν κρείττονα.

2. When may an apparently cretic ending be really dissyllabic?

3. When may an apparently cretic ending be really tetrasyllabic?

4. What is noticed about the elision, with ἄν in the first syllable of the cretic?

5. Correct the following:

ἀμφότερον· ἀπολωλεκὼς γὰρ οὐδὲν ἕτερον.
ἢν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται.

6. What correction will make the following not offend against the rule of the cretic?

ἢ νοῦς ἔνεστιν οὔτις ὑμῖν ἐγγενής.
πᾶς γάρ τις ἤδη τοῦτό γ' ἡμῖν ἐμπόρων.

7. Why are the following admissible?

ἡμεῖς μὲν οὖν ἐῶμεν, οὐδὲ ψαύομεν.
ᾠμωγμένον γε ποσσίθ' ἡ σε γνωρίσαι.

What is the quantity of σε in the last line?
How then does it come before the cretic?

8. Are the following cretic endings, or not? Give your reasons.

δέσποινα, ποδεδόμεσθα· σὺν γὰρ σοὶ νοσῶ.
ἡμεῖς τοιοῖδ' ἐφυμεν, ὡς σοὶ μὲν δοκεῖ (or μὲν σοί).
ὄνομα μόνον δείσαντες· οὐ γὰρ δή τό γε.
ὡς τοῖσιν ἐμπείροισι καὶ τὰς συμφορὰς.
οὐκ ἔστι· παῖς τις, ὃν ἔτεχ', οὗτός γ' ὤλεσεν.
τί δέ, σφαγείσης θυγατρὸς ἐστιν τις λόγος;
οὐκ ἔστιν· ἄλλως λέκτρ' ἐγημεν Δωρίδα.

How can you easily correct any of these?

9. Why is the cretic ending οἴκοθεν allowed with ἡγεῖτ' in the following?

ἔξεστ' ἀνάσσειν, ὧν ὅθ' ἡγεῖτ' οἴκοθεν.

Give another similar instance.

10. Sum up in two short rules all the observations with regard to the cretic ending.

11. In what respects chiefly does the Comic differ from the Tragic Trimeter?

12. What is different from Tragic rule in any of the following lines?

Πατὴρ τὸν υἱὸν σωκρατίζειν βούλεται·
καὶ τῆς περὶ αὐτὸν ψυχρολογίας διατριβὴ
ἱκανή, λόγων ἀπόνοια πρὸς τοὐναντίον.

χοροῦ δὲ Νεφελῶν ὡς ἐπωφελὴ λέγων,
καὶ τὴν ἀσεβείαν Σωκράτους ἐλέγχων.
ἄλλαι δ' ὑπ' αὐτῶν εἰσι κατηγοῦσαι πικραὶ,
καὶ τῶν μαθητῶν εἷς παραλλαγὰς ἑκτοπῶς.
εἶτ' ἐμπαυσμὸς τῆς σχολῆς τοῦ Σωκράτους.

Exercise IV.

Rules 17. *to* 24.

1. Describe Tragic Tetrameter Trochaic Catalectic.

2. What must be cut off from the beginning to make it equivalent in structure to the Senarius?

3. Scan and mark the feet in

ἡμέραν ἐπισκοποῦντα μηδὲν ὀλέθριον, πρὶν ἂν.
ὁ δὲ λόγος τίς ἐστι Φοίβου; τοῦ σφαγιάσαντά μοι.
τίνα σφαγιάσειν; ὅρκον τῶνδ' ἕλωτι τοῦ ξένου.
ἐᾶ· τίνος οὖν φησι μητρός; οὐκ ἔχω φράσαι.

4. Where is the dactyl of a proper name admissible?

5. What limitation is there with regard to feet preceding a tribrach in the 7th place?

6. When must the second foot in the verse be a trochee or tribrach?

7. What feet are admissible in Anapæstic Dimeters?

8. Explain the terms—

1. Dipodia.	2. Base.	3. Parœmiac.
4. System.	5. Synaphæa.	

9. What limitations are placed upon the use of the dactyl in Anapæstic Verses.

10. How does the parœmiac differ from the other lines in a system? What limitation is there with regard to the use of particular feet in it?

11. What is the rule with regard to the simultaneous ending of a metre with a word?

12. What is the only syllable in a system that may be indifferently long or short?

Exercise V.

Rules 25. to 34.

1. What is the only hiatus allowed in Anapæsts? Give an example.

2. Scan, and mark the feet and name the lines in the following system:

Ἀλλά σ' ὁ Μαίας πομπαῖος ἄναξ
πελάσειε δόμους,
ὧν τ' ἐπίνοιαν σπεύδεις κατέχων,
πράξειας, ἐπεὶ γενναῖος ἀνὴρ,
Λίγεῦ, παρ' ἐμοὶ τεθόκησαι.

3. Give the nominative singular and plural of ὁ αὐτὸς, with crasis. To what cases of ὁ αὐτὸς is crasis not applicable?

4. Answer the same questions for ὁ ἐμός.

5. Explain the effect of crasis where the article precedes an aspirated word.

6. What are the elements of the following?

1. ἃ ἑοξεν	2. κᾧνος	3. μοὔστιν
4. χἡ	5. ϑἠμέρᾳ	6. ἐγᾧδα
7. χἃσα	8. ϑοὗτωρ	9. ὀθούνεκα
10. κἆτα	11. οὐδέ	12. τἆτιον

7. Compound together the following, with the usual crasis:

1. τὰ + ὅπλα	2. καὶ + εἰς	3. τοῦ + ὕδατος
4. μέντοι + ἄν	5. ἡ + εὐγένεια	6. ᾧ + ἀνερ
7. οἱ + ἀνδρες	8. τύχῃ + ἀγαθῇ	9. καὶ + ὡσεῖ
10. μοι + ἔδωκεν	11. ὁ + ἐκ	12. ἤτοι + ἄν

8. Decline ὁ + ἕτερος.

9. What is the rule as to the insertion or omission of the diacritical marks, — accent, coronis, &c.

10. Distinguish between —

1. Synecphonesis,
2. Synæresis,
3. Crasis,
4. Synizesis,

and give examples of each.

11. What is noticeable about ἑαός, and ι of the dative?

12. What letter is usually elided in ἐγωὶ' ἄν?

Exercise VI.

Rules 35 to 44.

1. Mention the Ionic forms that are admissible in Tragic Iambics.

2. What is the rule for the omission of the augment?

3. Explain the meaning of ἀγγελτικοὶ λόγοι, and state in what respects they differ from other parts of a tragedy.

4. Mention some admissible Dorisms.

5. To what words is the paragogic -θα added?

6. Mention all the cases in which a short vowel becomes long.

7. Before what letters is a short vowel common? Is there any difference in the usage when the vowel is in the middle or at the end of a word?

8. How do you account for εἰς ἐμὲ ῥέπον?

9. In what words are ι and οι common?

10. What are the three forms of the Greek for *always?* Mark the quantity.

11. What is the future of φεύγω? Mention any varieties of inflection which it undergoes.

12. Point out the mistakes in the following:

οὐκ ἂν γενοίμην σοῦ τε καὶ μητρὸς φίλος.
ἅλις τὸ κείνης ἆθλον, κουκόφρων δὲ σοί,
καὶ ζῆν ἔθελοιμ' ἂν καὶ ἐνήσκων λαχεῖν ἴσον.
γνώμης δ' ἐπάκουσον, εἰ πρόσαντές γ' ἦν τόδε.
κλεπτῶν γὰρ ἡ νὺξ, τῆς γὰρ ἀληθείας τὸ φῶς.
εἶσ' ἔνδον φύλακες, οὕσπερ πολλοὺς λήσομεν.
λέγοιμ' ἂν ἤδη· νῷν γάρ ἐστιν δεσπότης.
αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.
ἐκεῖν' ἐκεῖνο τοὺς ἀδικωτάτους λόγους.
ἔα κακοὺς αὐτοὺς ἀπολωλέναι κακῶς.

Exercise VII.

Arrange the following in metre, using ν ἐφελκυστικὸν, elision, &c. where necessary, and accent all the words.

ὡς κακης μητρως εκνοσατε, ω τεκνα.
ὡς ωλεσθε νοσῳ πατρῳα, ω παιδες.
ασιτος δε κειται, ὑρεσια αλγηδονι σωμα.
ωνομαζετο ἐηπυν τις των Λαων.
γηρυεται σον γλωσσα ἑρμαι μοιρῃ.
παυσει δε ϑυμον, και στρεψεις καρᾳ παλιν.
αναγκη ταῦτα ἑρᾳν, μηδεν αγαν εγκλεινε.
τις ἐητα αν ειη ὁ προσθακων τηδε ἑδραν.
και μη συ γε αυτω επιστασαι σωφρονειν.
προς τα επη τουδε ἐχωμι αν λεγειν πολλα.

ὡς οντα παῖδα εκεκτομησας με ἐηθες.
ἐοικεις νυν τουτο γε ειναι σμικρων πημα;
ἠτις γε σωφρων· παντα δε εστι κακα σοι.
εοικας ουδεν ερειν, ὡν πατηρ χρηζει.
ϑεαμα ομμασι ἐυσὐνατον ἐοφς.
προσγελωσα αὐχεν εικω σωματος.
ταδε παλαι δη ωπται και βεβουλευται.
και τις ποτε εστιν ὁν γε ϑεξαιμι εγω τι;
ϑεοι ισασιν ὁστις πημονης ηρξε.
ισασι ἐητα σην γε φρενα απορρυστον.

Exercise VIII.

Arrange the following in metre, and accent.

παρες μοι ϑαψαι και κλαυσαι τουσδε νεκρους.
και ει νεᾱ παραινεσω, πιϑου μοι, πατερ.
μη με διαϐαλῃς στρατῳ, ω σπερμα Αχιλλεως.
αυτος μεν Ξερξης ζῃ τε και βλεπει φαος.
Πολυδωρος, παις γεγως Ἑκαϐης της Κισσεως.
ἦ γαρ εστιν Δια ποτε ἐκπεσειν αρχης;
ποσον τι την πληϑος Ἑλληνιδων νεων;
ὁταν κακα φευγῃς, αει καλος εστι πλους.
ϑεοι σωζουσι πολιν ϑεας Παλλαδος.
αυτη δε εἰμι την γαιαν Ερεχθεως.

και ἐξει πονους ἐυσλοφωτερους γε τωνδε.
μη μοι κερδος προτεινων, ειτα αποστερει.
ομματα μεντοι προεκαλυψατο επειτα.
ἦ παιδα γε πατρὸς φερτερον τεξεται;
τί δε εστι, διδασκε με, Αιγεως τεκνον.
χθονος εσχατη Κανωϐος πολις εστι.
ἡμεις δουλευσομεν εν φαει, ω ϑυγατερ
εστι αρα, εστι πολις Αθηνων απορϑητος.
Αιγει τῳ Πανδιονος ξυνοικήσουσα.
τις ουν, ἀκοντος Διος, εστι ὁ λυσων σε;

Exercise IX.

Arrange in metre, and accent.

χθονος Τρωϊκης υπελιπεμψε δεισας.
κυκοι ου λελειμμενοι πελειων μακραν.
τα επι σοι κακα στενων, παλαι δη αλγω.
ἑρκος γαω ασφαλες εστι αιδοων οντων.
επει ησθετο ηϊωνημενη προς αϊρας.
γαμει τοιουτον γαμον, ᾧ ασχαλᾳ ποτε.
ουδαμως φιλοξενον το-επος ηκουσα.
ἰδων πικρας των εμων γαμων τελευτας
ηδη γαρ εμοι παντα δη πλεα φυβου.
απεστρεψε εμπαλιν λευκην παρηϊδα

Αχαιοι εχουσι Τροιᾶν ἐν τηδε ἡμερᾳ.
ὁταν γυνη μη δυσστατῃ πως ανδρα.
φρασον, ει ῥητον ἑορτον ἡ δοατειον.
λευσσων δε πελας ταφον την εμην ακοιτιν.
πως θελει Μηδεια λειπεσθαι δωτη σου;
ταυτα τορως επεξελθειν δει πασσον λογου.
χαιρε, κηρυξ, των Αχαιων απο στρατου.
ἢ εξανισταται ξυνων προς ἁμαιτους;
συ δε κακος καθανει κακων, ὡσπερ εικος.
Ἑλλας ουκ αν ανασχοιτο σε θανειν αμαθᾳ.

Exercise X.

Arrange in metre, and accent.

εκπεμπει δε συν εμοι πολυν χρῦσον λαθρᾳ.
εχω παλαι βλαβης φαρμακον το σιγαν.
μαλιστα, ὁταν περ Αιγισθος μολῃ οικαδε.
εγιγνετο δε εν κακοις ουδεις αρωγος.
μεθες νυν τοδε αγγος, ὁπως μαθῃς το παν.
φυλαξ εμων δωματων, γενεθλον Ληδας.
ὅπως τί χρημα παθῃς; που φρενων ει ποτε;
τί δε χρημα εστι; τινα βοην δομοις ἱστης;
ελεχθη θανειν προς ὁδοιπορων τινων.
ουδε οίος τε ην φερειν εγχον βραχιονι.

πως ουν μολειν εσταλμενον κελευει νιν.
ου εχεις δε μνειᾶν του παροντος βιου;
μη δητα εργασῃ με τουτο, προς θεων, ξενε.
και σῦ κομιζου εισω, λεγω Μηδειαν.
ερω ὡδε, αναξ, ὡσπερ ελαβες με αραιον.
δυστηνος εμη μητηρ πάρᾳ εκ Τροιας.
πειθοιο αν, ει πειθοιο, ισως δε απειθοιης.
μη εκδιδασκε με ειναι κακην τοις φιλοις.
που δε εστι ταφος του ταλαιπωρου εκεινου;
ω φιλαι, ευτυχουμεν μεν τα κατα οικους.

Exercise XI.

Arrange in metre, and accent.

και το νικασθαι ποσσι τους γε ωκεους.
αλλα ανθις εγω φατο νιν εξ ὑπαιχμης.
ουκ ακλητος ικει, αλλα ὑπαγγελος ἡκω.
ω ανερ μεγιστα πιπτοντα τηδε γης.
ἡσυχοι δη παντες Αχαιοι. εχοιτε ταμε.
εοικε χρησειν αμφι των κακων ὁτῳ.
νυν δε εν τινι σχολῃ κακων εστι ὁ πλημων.
ἁσας επαυσε των κυκλων ἁρμα παλου.
και πως; ελπις εστιν ωκιστα θανατῳ.
ἑων σε ευπρεπεσιν πολλοις αλγεσι.

αυτος τε και το πλοιον· ου γαρ ἡδεως
δυστεκμαρτον ιχνος πελασαις αιτιας.
ιουσα αγγελλει, πασσι τα-ειστραλμενα.
ποιον γαρ αιθερ μητερ εσχε τοιδε;
τηλας ημερην τοσουτον ὡς πεπαθες τις.
ἱμειραν μαχης αυτοι εσαν γενναιος.
τελει τας εμας ευχας. Ζευ, δος τελεσαι.
ω σωμα σφιξαμενον αιτιων και-αθεως.
κελευει αγειν· απειλας ὑποστρωσας.
αλλα ηδε γε εμηχατ' αυτον ουδεν κακα.

Exercise XII.*

Translate into accented Greek, the Greek words corresponding to the quantities marked.

⏑ –	⏑ ⏑	– –
Of Gods.	Take[7].	Swear.
All together.	To feet.	Thou shalt do.
A turn.	A husband.	Of enemies.
Thou mightest suffer[7s].	O Creon.	Of a holy (man).
Of mortals.	Speak.	It is enough.
Friends[f].	These things.	By an oath.
Justice[a].	The land[a].	Rejoicing.
A cable[a].	Great.	To pay[3].
It seems.	Mine.	Thou shalt say.
Mine[apm].	To free.	To come[1].
That I may kill[7].	In flight.	To abide[4].
Of two hands.	For the sake of.	I will anoint.
That he may touch[7].	Of thee (*poet.*).	Of sons.
Of the girl.	Me.	Mean[af].
To die.	The mind[a].	She goes.
I am wise.	The very things which.	Thou wishest.
A husband.	To the hand.	To us.
Of one[f].	The feet.	Much[af].
Flights[ap].	O father.	Of you.
To obtain.	Children.	It shall be.

* In this and all the subsequent exercises, where the English only is given, the Greek must be sought in the Index. The numerical and literal references are to the list of tenses, &c., inserted after the Preface of this book.

Exercise XIII.

⏑ ⏑ ⏑	– ⏑ ⏑
Great (things).*	Companions.
Death.	Bodies.
Livelihood[a].	Who[up].
I came[7].	Last (λοίσθιον)?
Sweet.	Of a palace.
I suffered[7].	No one[a].
Friendly (things).	I heard.
Of a mother (τοκάς).	Dispositions.
To a daughter.	By pains.
Blessed (Gods).	Ye behold.

– ⏑	– ⏑ ⏑
All things.	With which[ap].
Happiness.	Of an eye.
These (men).	A barbarian[a].
Hands.	Of a thing.
Persuade thou.	More (things).
First.	Of the air.
Doing[f].	Nightly.
My (things).	Trojan women.
More.	Send ye.
Holy (things).	In apparitions.

* English words in parentheses are to be omitted in the Greek.

Exercise XIV.

⏑ ⏑ –	⏑ – | ⏑ *
To wives.	Stab ye.
To partake of.	Spare ye.
Of the head.	An apparition.
Bring forward.	Many[f] (an one) at least.
Of a curse.	Such (things) as.
A generation[a].	Willing[f].
Of wisdom.	Wretched (woman).
I look into.	Old[a] (man).
By practice.	Dragged away[2of].
Of great (men).	Ray.

⏑ ⏑ –	⏑ – | ⏑
Hateful[a] (women).	O mother.
With difficulty.	Pitiable[f] thou.
Of moderate (men).	But we.
He can.	Report thou.
Of the palace.	They rejoice.
In chambers.	He is dead.
Of livelihood.	With lamentations.
To do-wrong.	Most disgracefully (§ 97.).†
Of a steward.	Let us hasten.
In feasts.	They followed[14].

* The perpendicular line marks the end of a foot.
† Numerals in brackets, with § prefixed, refer to the sections in Wordsworth's Greek Grammar.

Exercise XV.

– ⏑ –	⏑ – | ⏑ – ||
He signifies.	Of a free (city).
To proclaim[4].	The writings of laws.
To gain[4].	Leave off argument.
That he may touch[11].	Of a lately-slain (lamb).
To men.	In a desert.
To be nurtured[20].	Underground (ways).
To the Argives.	The wiser[a] (man).
In an ancient (city).	This clatter.
To be silent.	What[p] we suffer.
Having been stripped.	Great anger[a].
The true (things).	Concealed[17γ].
To silent (women).	Looking on.
In tents.	I will answer.
To avenge.	To (ἑστί) the hearth[a].
He was fond of.	The very clearest (words).
Men of all kinds.	But he was successful.
Of relations.	Thou shalt appear base.
To Cāsandra.	For my sake.
He leads.	The (things) not friendly
Of the men.	The gates of darkness.

Exercise XVI.

⏑ – | ⏑ ⏑ ||	⏑ – | –
Humours of the mind.	She rules.
To return (give[7]) thanks.	Where Hades.
He seeks to come[7].	Old (cities).
Being guarded.	Of Minerva.
Of (one's) neighbours.	To be present.
We alone[f].	It has been done.
They were holding their hands.	To the best (cities).
He is about to speak.	Having heard.
To be wise.	To send against[7].
To persuade (men to do) this[p].	Justly.
The spear was successful (flourished).	He may assemble.
A friend to himself.	Having[npf].
May the walls fall[7]. (§ 150.)	Of women.
Of a dear mother.	Searching.
The Grecian[n] army.	To be able.
Thou farest badly.	Of paternal (gods).
Ye killed[4].	I will undergo.
Many cities.	Insulting[f].
Being honoured.	Thou shalt become.
He shall buy.	He might be mad[22δ].

Exercise XVII.

– ◡ –	◡ ◡ ◡ ◡
Of masters.	Hostile (things).
Of eyes.	Shrieking forth.
The good (men).	Deadly.
I am gone.	Suppliant.
Thou shalt avail.	Daughters.
He was prospering.	Regal (things).
They were accomplishing.	Having many children.
From (ἐκ) garments.	Unholy.
Because that.	Destructive.
Thou lookest into.	Lately married.

– ◡ –	– ◡ | – ◡ – – | – ◡
Of the heart.	Another greater (thing).
Having caused to dwell.	To the slaves.
To know[12].	They did not die.
He is being saved.	When thou camest.
Happening.	Into danger.
It coincides.	To the rulers.
To hope[4].	O thou who didst bear me[7].
Even if I am successful[7].	And having been slain[22].
It is loosened.	The queen[a].
Pleasantly.	O basest (man).

Exercise XVIII.

◡ ◡ ◡ | ◡ – | ◡ ◡ ◡ – | – | –	◡ – | – – ||
O aged Priam.	I will, while alive, give up.
Useless (are) these (things).	To pay[3] the penalty.
But I fled[7].	But what, on the other hand, do I suffer?
And in the light of hospitality.	I, a bride.
O Hecuba, in (ὦ ἑκά) pity[8].	With-friends already.
O Polymestor, come[7].	O woman, thou art mad.
It is Polydorus.	O friend, hasten.
They went (away) flying.	A fair-haired head.
O Hecate, I fly-from thee[a].	He flies[7] first.
And I killed Pelias.	He may touch the head.

◡ ◡ ◡ –	– | – – | ◡
Of the sons of Priam.	Some one signifies.
To overlook[1].	And to proclaim[5].
Of enemies.	For he may touch[11e].
Of the king.	To men.
Shrieking forth[f].	And let us be silent.
Deadly[apm].	Having been stripped[20f].
To overlook[7].	To the Argives.
In royal (garments).	To have been nurtured[20] indeed.
Being citiless.	In tents.
Of daughters.	To (men of) all kinds.

Exercise XIX.

Penthemimeral Beginnings.

Thou wastest words.
But will thou expel me?
For I do not love thee.
Away, O vain (woman)!
And thou thyself at least art grieved.
These are no longer (alive).
Bitter ends[a].
He gives to us.
He wailed aloud.
She advances trembling.

But thou shalt cease from anger.
But thou shalt receive gifts.
Having taken[f] the robes.
To let off[7] banishment[p].
A lifeless image[a].
The women's houses[a].
Creon who begat[t] (him).
Hearing thou rejoicest[f].
For thou shalt delight us.
Quitting[71] the chariot.

Exercise XX.

Penthemimeral Beginnings.

O, soft[n] skin!
A royal bride.
We shall slay.
One must dare this'[p].*
Not I indeed'.
A sweet thought.
Others I will lead home.
O wretched (woman).
But in vain was I suffering.
Go, as quickly as possible.

Giving[p] the ornament.
And the fine robe.
She rules young.
I bore[2] them.
Pity entered me.
Part has been said[17].
But grow ye.
And I reproached.
Having married a royal (bride).
Now therefore I praise thee.

* An at the end of an English word means that the Greek word is to be elided.

Exercise XXI.

Penthemimeral Beginnings.

I come, having been bidden [20].
What thing dost thou wish?
Helping-to-seize.*
It can't be otherwise.
I was erring [2] then'.
I will go out of the land.
We shall become.
A harbour appeared [17].
By doing [37] what thing?
I-swear-by Earth [a].

Swear by the ground of the earth.
For many reasons.
Creon expels me.
But I entreat thee.
And (by) thy knees [g].
What, I pray, did he answer?
We were childless.
He dares to act the villain.
May ye two be happy [d]!
Opinion injured [5].

* Where a doubt might be felt as to which English word should be looked for in the Index, the initial letter of the proper word is put in *Italics*.

Exercise XXII.

Penthemimeral Beginnings.

I Talthybius am come.
And the two Atridæ.
Ah me! what wilt thou say?
Hast thou come-to-*f*etch [7] us?
Thou art undone, my (ὦ) son.
And I standing by.[7]
Be silent, ye Achæans.
Be silent, silent (O people).
I die willing.[f]
To be called [17] a slave [f].

So much [p] he spake.
He drew forth from the sheath.
And springs came forth [2].
Of (thy) dead [7] daughter.
O daughter, I know' not.
Many being present (§163.).
The unrestrained mob.
But boastings of the tongue.
Hecuba, I carry this' [5].
(My) mistress', thou art undone.

Exercise XXIII.

Penthemimeral Beginnings.

No new thing thou tellest[4].
Thou hast mentioned a living (woman).
Hecuba, why delayest thou?
But thou art loitering.
The house' of Agamemnon.
I cannot[13] (*with* ἂν).
It is necessary to dare.
Nothing of these (things).
Into this country
But by (πρὸς) whom dies he?

An avenger of (her) husband.
And in the light of friendship.
He did not deign[4].
Pity[5] us.
I was a queen once.'
Once' being mother-of-fair-children.
Citiless, deserted.
Ah me! wretched[f].
Giving[p] rewards.
How then? what wilt thou do?

Exercise XXIV.

Hephthemimeral Beginnings.

Fearing[4] he-sent-me-out-secretly.
To the house of Polymestor.
And the vote which is (τὴν) decided[20π].
For I-too was not dead[2].
But if it is (allowed) to (τοῖς) slaves,
Unsightly in sordid-clothes.
For she (it was who) killed[5] him.
And excelling[f] in beauty.
But what (things) you must give-in-return.
And I beg-back the then' (bestowed) favour.

But she is as-good-as (ἀντὶ) many.
Dragging[p] (them) from the altars.
I am ready to save (thee).
But what[p] I said before (εἰς) all.
To give thy daughter as a victim.
For in this they are weak.
But when (thy) child perished.
But I could wish[6] (*with* ἂν) to suffer[7].
And try-to-persuade'. But thou hast an excuse.
The name of noble-birth.

Exercise XXV.

Hephthemimeral Beginnings.

Passing[f] beyond the houses[a].
We had indeed a certain tower.
She herself taking[f] the sword.
Hecate[s] dwelling in recesses.
But come! spare nothing.
Medea, in slavery[v].
Born[12] of an excellent father.
Not now have I seen for the first time.
On account of (*abroad*) vain words.
And I too had no business.

Thou camest[7] to us, thou camest.
For I also having spoken[f].
I saved[5] thee, as they know.
But the faith of oaths is vanished.
If I shall fly at least (from) the land[a].
His children to wander (as) beggars[a].
Sure-proofs[s] to men.
Thou hast told[4] what[s] thou hast told[4].
Why standest[7] thou confused[20]?
Assuredly these (things) are fated.

Exercise XXVI.

Hephthemimeral Beginnings.

And in truth (δὴ) upon his head a crown.
Medea, fly, fly!
The princess is dead.
Thou hast told[4] (me) the best news[s].
But I praised every-thing[p] to the man.
And putting down[7f] the golden crown.
Overjoyed[1πf] at the gifts[d].
Falling on[7] (some) seats[d].
And already dragging (his) limb?
It sent forth (ἧκε) a wondrous stream.

Well hast thou spoken[4], daughter.
Enough thy daughter's death.
Wishest thou to fall to earth?
But, O mother dear to me!
No-bride, without-*nu*ptial-song.
Hail, O mother, hail.
O daughter, clasp[11] thy mother.
Most basely destroyed[7] Troy.
Thy daughter[a] dead[7π].
Agamemnon having sent[4ε].

Exercise XXVII.

Hephthemimeral Beginnings.

Here the gold is.
None of the Achaeans (is) within.
Ah me! again-and-again. (say) children!
My friends[t], strange (deeds) have been done[17].
But ye will not fly (οὔτε μη with φεύγω[7c]).
Do ye wish' (that) we shall fall upon[7c] (them)?
Dash down, spare nothing.
Thou shalt not see (thy) children alive.
And the bodies' of thy two children.
But I will depart out of the way.

Having heard[1] a noise[c] (– – –) I came[7].
Echo, giving (forth) a noise[c] (– ◡ ◡ –).
O-Polymestor, O unhappy (man)!
Who made (τίθημι[1]) thine eye blind?
And she killed these children.
But Hecuba with the women.
(My) father Priam gives (me).
But the Achaeans knowing him (to be) alive[v].
And then the plains of Thrace.
They wrought[11] dreadful deeds.

Exercise XXVIII.

Hephthemimeral Beginnings.

The wife of this man kills him.
Will ye not drag him, servants?
Shut ye (him) in; for (the word) has been spoken.
Already to (πρὸς) this house[a].
And may we sail[5s] prosperously to (our) fatherland
He slew my son.
Else (ἐπεὶ) inform[4]-me-of this[a].
In addition to these (things), now hear[4] (me).
But for the sake of Agamemnon.
But first, O basest of men.

And excelling[asf] in beauty.
For he wrongs us in no respect[a].
And-do-not (μηδὲ) slay[7p] my son.
But, O dear face (γένειον).
Who injuring[p] their (τοὺς) friends.
Already the third day (φέγγος).
Slave, what saidst thou, I pray?
Ungrateful is your race.
My mother, unhappy (woman)!
But Priam groaned immediately.

Exercise XXIX.

Two Complete Metres.

The wretched'(woman) groaning[4] dreadfully.
But the thin robes of thy children.
And she flies rising[7] from (her) seat[p].
With the unseen jaws of poison[p].
And all had (there was to all) a fear to touch[7] (it).
Now enwrapping[4] the body.
I was led[9] to a Grecian house.
For in truth (δή) having killed[7f] thy husband.
On account of bed and couch.
He has turned-out' the basest of men.

With whom he will chiefly associate.
But I being' deserted, citiless.
Thou shalt seem useless and-not wise.
It is not so with (to) me, fear not[4γδ].
And a refuge for my-own sons.
Badly hath it been done in every way.
But if accident shall banish[1] me'.
But thou dost not relax from thy folly.
While-flying, I held up to thee a light.
With the outside edges of the sail.

Exercise XXX.

Two complete Metres.

Friends, strange' (things) have been done there.
With the most excellent Trojan-dames.
What sayest thou? Hast *thou* wrought[17] the-deed?
Didst thou, Hecuba, dare (to do) this daring?
About to mention[f] the tombs of Priam's-sons.
Let-be, who is the man I see yonder.*
O unhappy' (one)! for I mean myself.
It is necessary to dare, even if I succeed[7γ].
Him once I bore[7] and-carried[2].
And (his) Thracian friend destroyed him.

For a most unholy deed.
But, as a painter, standing-away[20].
See[14] and-*l*ook-around[4].
I was a king once; but now—
The slave[f] of thee. Wretched[f] (that) I (am).
Once being mother-of-fair-children, but now an old-woman.
And now the most miserable of mortals.
And to the bitterest-enemies.
Ancient possessions of Priam's-sons.
Holding their (the) friends (as) enemies.

* Compare *τί τόδε ἔπος εἴρηκας; τίνα τήνδε γυναῖκα προσείδες;*

Exercise XXXI.

Endings. – | ⏑ ⏒

Of Pallas.
And-weak (things).
Of the other.
Kindly-disposed.
Those in the midst.
We are using.
Masters.
I am mad.
Of infants.
I blame.

Prosperous (men).
About to report.
Wretched[a] (woman).
Of a calamity.
Of hopes.
He is gone away.
Well-born (men).
An attack.
I followed[14].
Of bodies.

I will arrange[10].
Lords.
Prudently.
With thy hand.
In houses.
I know.
Into the hands.
He will receive.
With the (help of the) gods.
Rich (men).

In *a*nother direction.
Of bones.
Of mothers.
And of children.
We are delaying.
Out of the land.
Thou regardest.
Thou hast wrought[11]
Of Sīsўphus.
I ought.

(*Turn over.*)

Exercise XXXI.—(*continued.*)

Endings. – | ⏑ ⏒

It appears.
In misfortunes.
He touches.
Thou groanest not.
With a sword.
We touch.
I see not.
To know.
Of the knees.
Easily.

I was perishing.
We are suffering.
Of deities.
This land.
She perceived[14].
He has turned out'.
And-not supposing.
He is left behind.
To (*εἰς*) friends.
Of one's (the) neighbour.

Thou lookest at.
He perishes.
O lady.
Does it happen?
In-want.
Everywhere.
He will suffer.
Hard-to-*f*ight-with[ap].
Safely.
Of barbarians.

To die[7].
Glorious.
Of companions.
Of shields.
To happen.
A device.
To tell[3].
Being umpire.
Before suffering.
Thou didst give out[14].

Exercise XXXII.

Endings of two feet and a half.

And the gates of darkness.
It is necessary to know.
Thou oughtest to signify.
Thou hast in the palace[p].
Does he remember me[g] at all (τι)?
Thou wilt signify by word.
Now friends to me.
A pious man.
But what (is) the sign?
Hast thou concealed[4 f]? *
Thou shalt be repelled with violence.
(The way) by which we shall escape.
Erring-much.
And I foretel to thee.
Most unholy[a].
Of the bounds of the land.
If I shall be taken[21].
No small trouble.
Even-if I am about to die[7].
And plotting[f].

But we alone[f].
Of an unhappy slaughter.
With swift foot.
Whom[p] *I* slew[4].
Within the palace[p].
And-I-will-stand-aloof.
Most-hard-to-*fight*-with[d].
The-due-*re*ward[p].
He is severe to thee.
One-must bear evils.
Thou shalt grieve to-hear[r]
I will begin to speak.
A deadly field[a].
Thou shalt be banished from the land.
As I will tell thee.
Gold in his palace[p].
To hymn[4] a strain.
But keep quiet.
Nor do I blame.
We dwell in comfort.

* Cf. ἀτιμάσας ἔχεις, &c.

Exercise XXXIII.

Endings of two feet and a half.

To nurture in the palace[p].
One (τινα) of-Priam's-sons.
Much-frightened.
Like (ἐίκην) enemies[g].
As a hunter.
To bad men.
Thou doest (things) not just.
Being clever in speaking[t].
Not very clever.
Not unknown to one's friends.
A bulwark to the palace[p].
I will fly the land.
And having betrayed[7 t] thee.
Give this to us.
To address friends.

Nor does the land nurture.
With thine own evils.
Having-spoken-*a*ccurately.
To slay my son
To speak the-truth[p].
If (it is) lawful to hear.
The Corinthian land.
I praised these (things).
Hast thou found this?
I am lost.

And thy gains.
We were in the light.
By (ὑπὸ) enemies[g].
Since thou shalt appear base.
You ought (ἐχρην) to nurture the boy.
Tossing-about.
She is present (πάρα) from Troy.
He possesses in the palace.
But still I will tell (it).
The son of Achilles.
I do not stand-aloof.
Most safely.
Of designs.
I will kill the king.
The pleasure of words.

Exercise XXXIV.

Endings of three feet and a half.

The Chersonesian region[a].
The hearth was destroyed[22].
From a blood-stained son.
To give thee this satisfaction.
And to subserve justice.
To plan[4] this murder.
Not to look in-his-face.
But what need of me (possesses) thee.
But this is dear to me.
Seest thou what[p] we suffer?

But thou oughtest to signify.
The youngest of Priam's-sons.
But may it be an evil to (his) neighbours.
From the left hand.
Of the double equipment.
But they, like (ἐκεῖνοι) enemies.
(One) calamity greater than (another) calamity.
And having slain thy enemy.
Briefly I will tell (it).
(His) wife, a bitter *h*ouse-watcher.

Exercise XXXV.

Endings of three feet and a half.

Fear not us, Creon.
Overcome by-superiors[g].
Being[sf] hostile to me.
And to his *n*ewly-married bride.
As they tell me[d].
Deprived[17] of her husband.
Miserable one, I perish!
I will cast (thee) forth from (our) land (πεμ μόνων).
As I (am) umpire of the speech.
An accessible landing-place.

And to look-on iron.
Has some plan been found?
This (is) a still more-grievous evil.
Farewell (my) plans!
The last smile of all.
In this Corinthian land.
In my sacrifices.
Living they shall delight thee.
But I am overcome by misfortunes.
But they fight with the spear.

Exercise XXXVI.

Endings of three feet and a half.

Fight not with those-in-power.
From a young arm.
But now for the-very-last-time.
Of my addresses.
But they fill up the funeral-pile.
She shall close thine eye (in death).
In rich houses.
A relative of the Dioscŏri.
That I may die free[f].
Shall we be slaves in the light?

He signified this speech.
The wind-pipe.
Ye who nurtured[4] me with-delight.
The newly (made) rulers.
But wretched woman (that) I (am).
Surrounding[m] her head with robes.
But be[14] propitious to us.
But he is always kind.
With a countless army.
Me a most wretched (woman).

Exercise XXXVII.

Endings, with three feet and a half, containing one long word, as in — μῶν βεβούλευμαι κακῶς;

Thou wilt bewail a fond father.
Not to-be-deprived-of the land.
Keep these (men) despoiled[4].*
Before it fall-upon[4] any-one[a].
Art thou sending me from the land, Creon?
The silent are wise.
And thou art not banished-from the land.
And if fortune[p] stand-by[7].
Not failing[5] one's-friends[d].
But thou hast done well (in) coming[7π].

To be in-love-with this marriage-couch[g].
And joining-together the race.
Thou hast adorned these words.
Of the *n*ewly-married bride.
To thee I *de*clare-it-beforehand, lady.
Whose murder[p] thou threatenest.
He has wrought many friendly (deeds).
I will not depart[21].
And being-in-*w*ant[p] of friends.
And his anger has ceased.

* See note on page 58.

Exercise XXXVIII.

Endings of four feet and a half.

Hades dwells[17] apart from the Gods.
This man's wife, a bitter *h*ouse-watcher.
Thou art mad, and longest to gain evil[g] (things).
Thou oughtest to rejoice, revenging thyself.
The change of my beauty.
The oracular Dionȳsus spake as-follows (*τάδε*).
I lost[4] (them) not, but have (them as) friends.
Now hear[4], since thou shalt seem base.
What (*ὠ τ*) intolerable evils have been wrought[17] by thee[d]!
There is need of the presence of these children.

But the name shall be called upon thy tomb.
Or living, I will here complete my life.
Priam, and Hector's spear was flourishing.
These things I will say briefly.
And wishing to assist my own children.
Bending his knee in the midst of the bed.
I give to thee thyself (*αὐτῷ σοι*) the same (things) to keep.
Lest the boy being left an enemy to thee.
They ravage these plains of Thrace.
My son[a], and thy gains.

Exercise XXXIX.

Endings of five feet.

Scowling, and angry with her husband.
Taking[1] (thy) two sons with thyself.
Contests for the newly married.
I will track this murder, even in silence.
Dwelling[-f] in the recesses of my hearth.
Enduring the designs of her betters.
I held up to thee the light of-safety.
Ye women think ye have everything.
To relax the great rage of (his) heart.
Wise[f] art thou, and skilled in many[g] evil (devices).

Thou fearest me, lest thou shouldest suffer anything unpleasant.
Both the father, and the bride, and my husband.
By (*μὰ*) the mistress whom I revere.
I came hither' from Iolchian land.
This speech (that) has been spoken (is) true.
And suppose they are dead[5]; what city will receive me?
They entered-together[7] the hull of the Argo.
But thou, I suppose, didst[2] these (things) in-thy-sober-senses.
I see (*μὲν*) that I have erred[1] (§ 164.).
(My native) city, (a thing) dearer to me at least, than children.

Exercise XL.

Quasi-cæsura.

In silence entering[7f] the palace[p], where the couch was laid.
Women, as regards good[p] (*μὲν*), are most helpless.
After having wronged[4a] (*your*) friends, to look (them) in the face.
And, evil minded, I designed[11].
Stab[p] me! spare not! I bore[7] Paris.
O mother! O thou that baredst me![7] I am indeed (*δὴ*) going below.
Give (it)[7a]; leave[7γ] me not childless; I am undone[9], my-friends.
Having taken[a] the matter into (his) hands, to reject[11] this.

The following resemble the quasi-cæsura, as they have the chief break in the sense, after a stop, and generally with elision, at the close of the third foot; but they differ from those above in having also a penthemimeral cæsura.

Having married the daughter of Creon, who rules the land.
Since one-day this' will be, that I (may punish my) enemies[d].
And one kisses (my) hand', and another my fair head.
Ungrateful is the race' of you, who (*ὅσος*) popular (arts employ).
Being absent when thou camest[7] hither; but when I came[14].
First (*μὲν*) tell[7] (me of the) boy[a], whom from my hand —
And to call (them) thy sons, but servants to me.

Exercise XLI.

Single lines.

He must ask Helen as a victim[p] for his-tomb.
O voice of Minerva, dearest to me of the gods.
Ye citizens of Cadmus, one must speak seasonable (words).
O, by the gods, yield, and be-wise[4].
For she (it is who) has ruined[4] him, and brings him to Troy.
Weighed-down[20] with rage (on account) of the arms of-Achilles.
Directing the helm, not (*μὴ*) lulling his eyelids to sleep.
Alas then (*ἆρα*) for this wretched calamity[g]!
But why art thou thus dispirited, lady, at my present (*νῦν*) speech?
He (is-) master by the vaticinations of such-men.

For the daughter-of-Tyndaris is most fair in form.
O Eteocles, most excellent king of the Cadmeians.
Why, I pray, shouldest thou grieve when-all-is-over?
I am come, bringing clear (tidings) from the army from thence (*τἀκεῖθεν*).
Why, I pray thee (*τί μοί ποτ'*), stranger, dost thou groan thus (*τάδε*) about me?
For a city when-prospering honours the deities.
Every one both laughs and-mourns, in compliance with the will of God (*σὺν τῷ θεῷ*).
I both demand-back the favour then (conferred), and I implore thee.
For what should I live when thou art dead (§ 163.), my-brother?
She is called a mother, but in no respect resembles a mother.

Exercise XLII.

Single lines.

But what thou oughtest to give-in-return, when I ask-it-back (§ 163.).
Ares[a], and Enyo, and blood-thirsty Fear.
Root-and-branch, as it seems, the race has been destroyed.
Each of them leads a band towards the gates[g].
Thou hast ruined (me) then (ὦ πῆ᾽), my brother![*]
In vain, then, as it seems, we have come.
A prophet concealed beneath a hostile land[g].
Call nothing great; seest thou not what calamity thou art in? (ἵν᾽ εἶ κακοῦ;)†
If there shall be accomplishment (fruit) in the oracles of Loxias.
Snatch[4γ] not my (the) child from my hands.

A friend[a], who has met-with[5π] such calamities.
Such are the inventions of those men.
And what-sort-of face shall I show to my father when-I-appear[22π]?
O Zeus, and Earth, and tutelary gods!
Thou at least wert my mother's friend rather than mine (κἀμοῦ).
Assuredly (ἦ ὀῆτ᾽) he would be justly false-to-his-name.
For it is impossible (οὐκ ἂν γένοιτο) but that these things should be so.
But all Troy hates (him) and these plains.
But lord with-lord and brother with-brother.
City, nurse, staff, guide of (my) way.

* ὦ κασίγνητον κάρα. κάρα is frequent in these periphrastic vocatives; as, ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα.

† Cf. ἐς τοσοῦτο μωρίας, *to such a pitch of folly*; and in Latin *ubi gentium*, &c.

Exercise XLIII.

Single lines.

But leading us to the funeral-pile of Achilles.
Bringing[p] clear proofs of the-report.
She (is) near thee; look no-more in-any-other-direction.
This city hath escaped the yoke of-slavery.
Take courage; an efficacious plan shall-be-found.
There is indeed (γε) much need for-me[a] to die-with (my) daughter.
Most (things) are well in six (of the) gates.
O stranger, give[7] now, by the gods, some sign.
And though-thou-wert[π] an excellent prophet, thou wert long-ago in error[9].
Such (things) seemed-good to this magistracy of the-Cadmeians.

As (ὁποῖα) ivy to an oak[g], (be sure) that (ὅπως) I will cling to her (τῆσδε).
Is it quite needful to see[7] this palace?
Such (things) thou mayest (πάρα) rejoice-at and weep-for.
Suffering wrong (κακῶς), with wrongs he retaliated.
O remembrance of the dearest of men to me.
Both the present and future calamities of the-sons-of-Pelops.
Children[a], wives, and abodes of ancestral gods.
(Know) that if-I-can-help-it (ἑκοῦσα) I will not let-go this[f] child (of mine).
Fight, my-sons; now (is) all at-stake.
Assuredly (ἦ) it is hard for one who speaks[πaf] with-truth (εὖ) to fail-entirely.

Exercise XLIV.

Crowned with supplicatory branches.
Filled[1πf] with ship-wrecks and corpses[s] of men.
Yield to parents justly angered.
Thou answerest much[π], but the journey is being-delayed.
But that thou mayest know, I tell (thee) more clearly.
I heard the word, (and it was) by no means friendly.
But if thou wilt do this[p], thou shalt praise me.
To all you Cadmeians I proclaim this[p].
It appeared-good to the Argives in no doubtful way.
But thou, O wretched-woman, contend not with thy betters[d].

But every ship was rowed in flight disorderly.
Hear, O-thou-Nemesis of him who is lately dead[7π].
May he come[14s] both as-a-saviour and a reliever of disease!
Thou mayest tell the sons[d] of Ægyptus this[p], when-thou-hast-arrived[7π].
Thou receivest then (δή) the conclusion of my addresses.
Friends, I venerate the deities about the Nile.
Would that I had first left[7] (this) life!
Him I bid to signify all[p] to me.
The men have died slain-by-each-other's-hands.*
Let (me) go[7], let (me) go! Whither shall I let (you) go[7γ]? Let (me) go, I pray (ποτέ).

* ἐκ χερῶν αὐτοκτόνων. αὐτὸς has a peculiar meaning in αὐτοφόνος, αὐτοκτόνος, αὐτόχειρ, &c.

Exercise XLV.

Single lines.

Pitiable[f] (art) thou, my child, and wretched woman I!
They struck[4] the salt-sea foam, by (ἐκ) word-of-command.
But there (in the house) of Hades I shall lie, apart-from-thee.
O cheerful light of the day of-vengeance.
Insult; for now thou happenest to-be-prosperous.[πf].
Such (words) he spoke, with (ὑπ') very desponding mind.
And-I-too intreat thee, even though* (καὶ-περ-ὅμως) I am[π] a woman.
Alas! what shall I do? whither (go and) end my life?
I say that thou shalt look-upon the death[a] of Agamemnon.
For the God of-himself sufficeth, when-he-willeth[π] to help.

Enviable (is the man) who (ὅστις) is fortunate in (εἰς) his-children.
Thou wouldest come, O stranger, deserving of-obtaining[7] much[gp].
For Atreus (is the) ruler of this land, this-man's father.
But I am unholy, having slain my mother.
I shall a slave[f], though-I-am[π] (sprung) from a father who-was-free.
Just like (ὅμοιος—ὥσπερ) vapour, he appears-bright from the tomb.
But by (πρὸς) what man[g] is this remedy provided?
The palace[p] breathes bloody-reeking murder.
For what reason dost thou send me away, Creon?
But in a short word I will tell many (things) compendiously.

* καίπερ, whether in one or two words, always takes a participle.

Exercise XLVI.

Single lines.

Thou askest (things) which thou shalt gain; for the favour (accords) with my-desire.
The feast[a] of Thyestes on (of) his-child's flesh[z].
But we are deprived of actually (γε) fifty children.
But speedily all were manifest to be seen[7].
Hephæstus, sending-forth a bright flash (from) Ida.
But (it is) to thee (that) the cessation of these evils belongs (τείνω εἰς).
But many (things) contribute to this dread[g].
Tydeus, whom they say to be-the-son of Œneus (*add* πατρός).
But he neither delaying, nor overcome by sleep.
There is no easy escape from calamity.

O Polynices, I pray thee in-some-respect to hearken to (be persuaded by[20]) me.
The marriage (had) not (been) blamed by-us[d] to this day (εἰς τόδ' ἡμέρας).
Report me (to be) the wretchedest of all (women).
To the Gods again, O lady, I will pray.
Know now well that this evil is not-yet (μηδέπω) at-its-crisis.
Thou shalt seem to be (φύω[5]) useless, and-not wise.
Have then (ἄρ') these (things) thus been determined by thee[d]?
What new thing on-the-other-hand (αὖ) is there, son of Laïus?
How knowest thou? by what hast thou conjectured this?
Money[p] finds friends for men.

Exercise XLVII.

Single lines.

O daughter wretched for-thy (of) untimely fate[g].
But these please (me) whom[d] I ought most to please.
I think an harmonious cry is rising-clear in the city.
Let-alone what-remains, for in-these-things (ταῦτ') thou art ever fortunate.
These (things) are not written on tablets.
But seeing (them) wounded[17m] (with) mortal wounds[a].*
She lives, and shall close thine eye, when dead[7πgf].†
We are undone[14], my-mother, and I pity thee.
Leave me' alone; my son (is) deprived of thee (as) a protector.
The light dashed[4] above the lake Gorgōpis.

I admire thee; thy calamity (is) at (ἐν) its-beginning, and-not-yet is-at-its-crisis.
Thou hast a warm heart over a cold-business[dp].
And both breathed-forth together their-wretched life.
Thou wastest words; for thou wilt (οὐ-ἄν-ποτέ) never persuade[45].
But dost thou (ἦ) think that-thou-art-come[7] to a city of women?
Alone I will join battle with my kinsman.
Ah me! I faint, and my limbs totter.
He is not so foolish, as to wish (who wishes) to die.
What sayest thou? What man (τίς ἀνδρῶν) was it who-dared[4π] this[p]?
But I myself-also share-in this calamity[g].

* See Wordsworth's Greek Grammar, §. 140. † *Id.* §. 150. Obs.

Exercise XLVIII.

Single lines.

But the people[s] of Minerva, who (ὅσοι) lie dead, (are) enough.
But I will not permit[1] (*with* ἂν[s]) thee to inhabit the-land.
She is near thee, with (having) her-back[p] upon the ground.
Thou concealest some evil, and hidest (it) in (ὑπὸ) darkness[d].
But where (is) Œdipus, and the famous riddles?
But what is it old man? grudge not to tell[1] (me).
Art thou vexed in thy (the) ears, or in (ἐπὶ) thy mind[p].
It is impossible† that thou shouldest honour[3] this dead-body.
Convey thyself, Antigone, within the palace[p].
(Is) not this the wife of the greatly-*b*lessed Priam?

And then it dashes on (ἐμὲ) this roof of the Atridæ.
And fare-ye-well, for already is darkness enfolding me.
Old fall-short of-new alliances.
I will not say[43] (*with* ἂν γε) speak evil (words) over thy good-fortunes[d].
He who does (the deed) pains thy mind, but I thy ears.
But the first and the last in-the-running (ἁμαὼν) holds-the-*f*irst-place.
And the two sons of Atreus and the Achæan people.
I will tell thee: and do thou obey[14] the prophet.
But thou therefore fearest me, lest thou shouldst suffer something harsh.
First (μὲν) thou dost not know that-thou-art[e] a stranger[12].

[s] See Rule 16. *b*.
† On the constructions of ὅπως, see Jelf's Greek Grammar, § 805.

Exercise XLIX.

Single lines.

She lies, polluting her unhappy head in dust.
By-how-much good-*a*dvice is the best of possessions.
We are utterly-undone'; we suffer unexpected (things), O-queen.
That thou mayest bury[4] thy dead daughter, lady.
What shall I (ἦ γὰρ) ever live to marry (living marry) thy son[d]?
Ye shall not find them drinking beer.
Behold, touch an *a*ged-woman with thy dearest hand.
Thou art undone, my son, snatched[20] from thy-mother.
Behold, touch with thy hand thy dead children.
Thou dishonourest this land of Pelasgian men,
(=This land which thou dishonourest belongs to Pelasgian men.)

I will clearly signify (it) to Agamemnon's wife.
Thou sawest the daring-deed, which he reproached (us with).
I am ashamed to be called a slave, when-I-am[r] a queen.
I wish not in-return to speak ill of the prophet[a].
For I weep, bemoaning the misfortune of this house.
O dearest, at least (ἀλλὰ—γε) I will embrace thy mouth.
So-much[p] he spake; and all the host prayed-after-him.
Wild beasts and mortal-men harm him in-some-degree (τι).
With-many other chastisements of his-father.
For the whole race of-prophets is avaricious.

Exercise L.

Single lines.

Receive at-my-hands (μοι) these appeasing libations.
Bring me near, mother, that I may touch thee[g].
But now may there be a happy deliverance from-evils.
Be silent, ye Achæans, in silence let all the people be.
If (ἢν) ye say[γ] anything to-please (πρὸς χάριν) the mob[d].
For one ought not at-all (τι) to say things-pleasing to the ears (γε).
He stood upon the summit of the mound, and near (him) I.
But ye all[f] with beloved attendants.
Be witness my-steel, and sword that-has-heard-my-*o*ath.
What, I pray (δῆτα), (is the) second-thing (that) thou wishest to learn of-me.

I know the assemblage of the nightly stars.
But wilt thou banish me, and-in-*no*-way respect my-prayers?
Thou wast not then (ἄρ') a *f*alse-prophet, but a true-one.
Safe, guarded in my palace[p].
Take[7] many chiefs, sons of Ægyptus.
It gives-one-spirits to dwell-in a well-built house[ap].
Behold, I let-off Hermione from slaughter.
I know not; thou shalt signify this by thine-own speech.
Well (ἀλλ'), it shall be well completed, and I shall obey thy words.
A wise prophet thou, but loving injustice (to-injure).

Exercise LI.

Single lines.

None of the Achæans (is) within, but we alone.
But what again is this trouble of the kings (that) thou art-come with (bearing)?
I will go; but I was a fool long-since listening to thee[g].
It has been taken, as the-fire-signal clearly (πρέπει) tells[7].
And he will kill us with curses, if (ἢν) he succeeds.
Private houses of captive women.
I say-so; he is dead, just now *f*resh-killed.
I will send (some one) to fetch[3π] Tīrĕsias hither, Creon.
Soon by my-servants' hand thou shalt be thrust-out by force.
We will pray (them) to save[4] this city.

Thou shalt learn a joy greater than-thou-couldest-hope (than hope) to hear.
Is the gold here? but what (is) the sign?
And who is-the-killer, and who lies (here)? speak.
Lead thou to the front; (we) must not delay.
For my son too (τε) has perished, dying-for his-country.
By-all-means, by-means-of thee at-least; for thou art a pious man.
O prophet, how truly then (ἄρ') hast thou accomplished[4] thy (the)-saying.
Joy *c*reeps-secretly-over me[a], calling-forth[8] a tear.
What need is there, pray, of the presence of these children?
My disposition was by-no-means tyrannical.

Exercise LII.

Single lines.

Not yet hast thou given, but perhaps thou shalt give satisfaction.
But dost thou (*πότερα*) regard the visions of dreams as convincing?
O fatherland, how much I now remember thee[g].
O father, in what misfortunes do we wretched lie!
And in truth (*μήν*) thou at-least dost not-yet know (how) to be prudent.
O daughter, the life of thy brothers is ended (*ἔρρει.*)
Heard ye, my friends[f], the wail of the Thracian man?
Ah me! Zeus *k*nows-full-well this thing (word).
Deprived[20] of two children in this day.
My-friends, new calamities have been wrought within the palace[p].

But in (*εἰς*) all (things) thou hast been[7] unfortunate, father.
Alas, alas! what a great evil for mankind (mortals) (is) love[p].
My child, Antigone, come-forth before the palace[p].
This man (*ὁ + ἀνὴρ*), O lady, shall be unburied.
Smite[s], spare not (*μηδὲν*), striking-out the doors.
How (is it that thou) dost not fear, uttering such words?
How I mourn thee, more than the dead[p].
Being in fact (*δή*) suspected of (having caused) the fall of-Troy.
But the Achæans knowing[7] that one of-the-sons-of-*P*riam was alive[r].
Dreadful, dreadful (art) thou, and art coming (*ἐπὶ*) to dreadful sufferings[a].

Exercise LIII.

Single lines.

But it is needful for us to regard (look to, *πρὸς*) one soul[n].
What dost thou design, I pray (*ποτε*)? where art thou, pray? Wretch (that) I (am)!
O much (*πολλὰ*) hated[20] handicraft!
But for Agamemnon's sake, to kill my son.
Woman, silence is (brings) an ornament to women.
For no-one is free, except Zeus.
Hades is enriched with groans and lamentations.
And seize an opportunity for this[ep], whatever (is) quickest.
I am used to the race of-women.
For my children (*τε*), and my-mother earth, my-dearest nurse[d].

This work assuredly (*δὴ*) is-being-completed, and-does-not (*κοὐ*) delay.
Either being a relation, or having some excuse.
But hear me where-you-are (*ὧδ'*), for here (*τῇδε*) I too will speak.
And fearing[4f] a greater calamity for-family and for-city.
O dearest[v] Ajax[n], O person (*ὄμμ'*) kindred to me!
Taking him in (*ἀμφὶ*) his-hands[d], with mighty strength.
Thou seest a sight *h*ard-to-look-on with the eyes.
Both Priam was living, and the spear of Hector flourishing[2].
Teucer is-here, just (come) from Mȳsia.
He entered with many charioteers.

Exercise LIV.

Single lines.

O Zeus, may he who is the cause of these evils not escape-thy-notice[7].*
Pray (that those things may) be accomplished, which[g] my heart loves.
But we-ourselves are plundered within by ourselves.
Ah! ah! (*αἰαῖ*), Prometheus, I groan-for thy pains.
The man hath perished. Teucer, be-sure-of† this[a].
Now be right-well sure† that I am ashamed of this[p].
Such things thou wilt-be-sure-to-have (*τοι + ἂν ἔχοις*), if-thou-dwellest-with[τ] women.
Ah me! what wilt thou say? what (*ἦ γὰρ*) is-he any where near?
It is a man's care, let not woman contrive-it.
My friends (*ἀνδρες φιλοι*), first-of-all I wish to report[4].

I know[5], and-nothing can I (*ἐχω*) reply to this[p].
Swearing by force to plunder the city of the Cadmeians.
For I-am-going where (*ἐκεῖσ', ὅπου*) I-must-go.
For he is clever at finding[7] escapes even from inextricable-difficulties.
Thou art said and thought to have recovered[4] our prosperity (*βίου*).
And I cannot[5] (*with ἄν*) look-at thee[a] straight in the face (with straight eyes).
But where is Ajax (*add ἦμιν* = can we find), that I may tell (him) this[p].
Man, and woman, and-whatever is between these (*τῶν*).
I see this-man getting his deserts.
To his enemies[a] at all events (*γε μέντοι*), not to his friends[a] may he do some (harm).

* The second aorist optative is the favourite tense for expressing wishes.

† See Rule 35.

Exercise LV.

Single lines.

Thou wilt give trouble, lady, as it seems (thou seemest).
(He is) not within, but lately has gone[7] away.
Are not these great evils to hear of from (*πρὸς*) slaves[g]?
For not vulgar[a] the art[a] I have acquired[11].
Behold ye what (*οἷα*) I a god suffer at-the-hands-of (*πρὸς*) the gods[d].
Do not then (*νῦν*) dishonour the-gods, being saved[17] by-the-gods[d].
Such penalties pay I for-my-errors[g].
But the-gods guard these (things) both of-old and for-the-future.
These words are full of much folly.
Which (*ἃς*) no mortal shall keep his breath and-look-on[τ].

But come (*εἶτ'*), Electra, set-fire-to this palace[ap]
And I see neither (*κοὔτε*) generals, nor admirals.
He hated[2] one-who-hated-him[π]; and thou too didst know this.
Menelaus, cease[11], with (having) a mind exasperated.
Avaunt, O foolish-woman, and rid[4] me of-my-pains.
He was said[9] to turn a bloody hand upon his-enemies[d].
O land of the-Danai, and dwellers in (of) horse-taming Argos.
In-open-air, being fastened with chains.
The anger of divine Minerva, as he spake-and said.
We women are the most wretched of mortals.

Exercise LVI.*

Line and a part.

It is grievous[p] (*μὲν*) to me to judge-of other men's evils,[a]
But still it is necessary. || Now everyone embraces me,
Now those that want thee[c] flatter me. —
Of-what-kind? what didst-thou-know[12τ] concerning this matter,
(That) thou spakest[4]? || To proclaim battle for the Argives,
If we shall appear everywhere base (sons) of Teucer.
But either honourably to live, or honourably to die,
Becomes the nobly-born. || And from him (*τοῦ δὲ*) Labdacus
They say was born[7], and from him (*τοῦδε*) Lāïus.
How then shall I escape[7τ] the blame, so-as-not-to-commit-injustice (*μὴ δικεῖν*), judging[4] thee?
I cannot[6] (*with ἂν*). || Was it not he who did these (things).
Whom you say has nowhere set foot against (the foe) (*στεμβῆναι ποδί*).

But this affair falling[7] on me unexpectedly,
Has destroyed' my life. || Who manifestly with the gods
Am hateful, and the army of the Greeks hates me. —
Assuredly (*ἦ μήν*) Zeus one day, although† his thoughts are selfwilled,
Shall be (brought)-low. || Shall I not be rid[21]
Of anger? What aileth me, when the gods provide well? (*gen. abs.*)
Haughty-in-expression and full of pride,
Is the speech. || And Lāïus my husband,
Desires to find-out (learn[7]) the child who-was-exposed[20].

* The two parts, divided thus ||, together exactly make up a Senarius.

† See note on Exercise XLV.

Exercise LVII.*

Line and a part.

For this[p] shall not help him, so as not (*τὸ μὴ οὐ*)
To fall dishonourably. || Do not, by adding (giving) to evil an evil
Remedy, make (*τίθημι*) the misery greater than the calamity. —
But I, ending[f] the strife, *persuaded*[4] *one-son* to come
Under-truce to-the-other-son. || I mean Cāsandra,
Since Zeus hath made[4] thee possessed of sense[p].
Both enjoyment of gold is-gone, and thy sons,
And thyself farest thus. || But them when-bound[m]
He-fell-upon-and[7π] mutilated in the folds, as men. —
The strange-maiden seems a clear interpreter
To want. || For-some-one[a] to open the bolts and to show
To all the Cadmeians the parricide.

These-two[f] some contest, as I seemed[2] to see,
Commence together (*ἐν ἀλλήλαισιν*). || But I know *that we are flying-from*[π]
The land[a], and are-in-want[π] of friends. —
The gold, if thou wishest[δ] to tell the-truth[p],
Slew[4] my son. || But happens somehow
My son Œdipus to-discover[7] the enigma of the Sphinx.—
But O thou-who-inhabitest[π] the bright regions of heaven,
Zeus, save us and the-city. || And I invoke at the same time
Hermes the Conductor beneath-the-earth to lull me well to sleep.

* The Greek of words in Italics is to be transposed from the first to the second line, and *vice versâ*.

Exercise LVIII.

Line and a part.

But (ἀτἀρ) tell me this, having-turned-back again,
How-great (πόσον τι) was the number of the-ships. —
|| But it is not fit to suffer
The same-man always to-be (καθίσταμαι[12]) unfortunate.—
For the Hellenic *army* happens to-be-moving[7]. —
—— —— ||A herald from the Athenian army
Coming[7], told[1] thy son Xerxes[d] these (things). —
And to me may come[7τ] evil blame, as a slave[d],
But to thee as a queen[d]. || Was it (πότερα) to-ally-himself to[3τ] any-one[a],
Or being a relation, or what reason had he[1π]? —
And then the hard-mouthed *colts* of the Æniánian man
Carry (him) violently. || Of the Corinthian land
To be[10] the head (τα πρῶτ') with my brothers.

Know (μὲν ἄν) clearly that as far as numbers are concerned (πλήθους ἕκάτι) the Barbarians
Would-have-had-the-*best*[1] in ships. || O Teucer, not with a single *vote take-and* (λαβὼν) kill me,
But with a twofold-one, both mine and thine.
But my son falls, and his father stands-by,
Darius, pitying him (σφε). || How, when flourished[2]
Troy, and around the tower guarded still the city.* —
Having married[4] a *royal*-maiden, and brothers for *my* children
Begetting. || For owing-to (ἕνα) her daring,
Deprived of-my-father, I became the murderer of my mother.

* See Rule 35., *ad finem*.

Exercise LIX.

Line and a part.

Strophius the Phocian having enquired and made-clear
The way. || How deserted[f] shall I be saved[21],
Brotherless, fatherless, friendless, if thou diest[7]? —
Like a wild-beast, I pursue the blood-stained dogs[f],
Groping-along all the-wall[a]. || Nor, as (ὁποῖ') a man
Who-is-wise, does he guess new (things) by the old. —
O dearest of men, Priam, and dearest thou,
Hecuba, I weep, when-I-look-upon[τ] thee[a]. || This[p] is so,
But tell me this, glad (to hear)[τ], if (εἴπερ) thou knowest.—
Short and clear the tale, Argives[f] in race
We boast ourselves. || (Know that) Menelaus (μὲν) prospers,
But that thy father, and I, and-thy-sister are ill.

But now, knowing nothing, I came[14] where I came,
And suffered[2] fearful (things). || For I know many mortals[g],
Who-have-become[12π] base, nothing wronged[7]. —
Who coming-to the land[a] of-Hellas[a], not the statues of the gods
Feared to rifle. || O would I that I then (μὴ γὰρ οὔν) should live no longer,
Unless I-can-draw[3] my dark sword against ('π'=ἐπὶ) her[d]! —
For I am come holy (ἱρὸς, – ⏑), pious, and bringing
Help to these citizens || I wretched am undone,
For my-enemies let forth every rope.

Exercise LX.

Line and a part.

Not now for the first time, but oftentimes, Creon,
Report has hurt[4] *me*. || And on-her-head[d] a shady
Thessalian hat covers her face (her the face).* —
My child *Eteocles*, not evils all-together to old age
Are attached. || And such *a calamity*
Thou mayest (*πάρα σοι*) groan in-addition-to (*πρὸς*) the former-one[d]. —
Think not, I pray (*μοι*) that from pride or (*μηδ'*) obstinacy
I am silent. || He rushed at once to the-bridal
Bed[p], tearing his hair with both hands. —
But if I drove them from palace[p] and city
When-thou-camest[7π] a stranger. —
For *I hear-of the present*[12]
Wretched misfortunes after (*ἐκ*) the former-ones.

The greatest (*μέν*) (thing was), if any one happened-to-fall[7β] into disease,
There was no help. || For well I know that
Ye are all ill with an incurable disease (*acc. cogn.*). —
Immediately taking[7πpf] swords from-their-garments somewhere,
They stab my-children. || Learn all things in-a-word,
All arts for mortals (come) from Prometheus. —
But to him (thus) raging some-one of the gods shows (a sword)
For it was no man[gp]. || To die appeared[4] to me
The best; no one will gainsay my-designs[d].

* When the part and the whole affected are put in the same case, it is called in grammar — *σχῆμα καθ' ὅλον καὶ κατὰ μέρος*: as, *ἃ ἔτυψέ μιν χεῖρα*. In *Τρωας δε τρόμος ἑλλαβε γυῖα ἑκαστον*, the distributive makes a third accusative.

Exercise LXI.

Line and a part.

Groping-for all the-wall[a], like a huntsman,
Striking, knocking. || But I foretel to thee,
Thou shalt die; this word (that) has been spoken (is) true. —
Yea moreover (*καὶ μὴν*) number, most excellent of contrivances.
I discovered[7] for them. || And in many other (respects) he is happy,
And it is allowed him to do and say what[p] he chooses. —
Ajax (*μὲν*) in-no-respect seems to have-the-worst,
Nor-the (*χὠ*) son of Tydeus. || Must I then (*ἁρά μοι πάρα*) groan
Losing such a partner[gf] in-thee (*σέθεν*)? —
Zeus, Zeus, be-thou[14] the beholder of these things,
And save the wretched-one. || But, as quickly as possible (*ὅσον τάχος*),
Go ye within, after-having-kissed' (*dual*) the throne[p] of-your-fathers.

No man of-bravery thinks-it-right secretly
To slay his (the) enemy. || For I shall not endure
To see[π] the companions of my wife. —
Such things thou mayest (*πάρεστιν*) to-gain-for-thyself[14] from me,
Bestowing and receiving kindnesses.* || What (*ἦ*), art thou the-man (he)
Who savedst[4] this-man and me from many toils? —
O king Apollo, propitious hear them[g] (*dual*),
And me besides them. || Will-ye-not, as quickly as possible,
Cast him out somewhere (*ποι*, *with gen.*) in desert islands?

* *εὖ δρᾶν*, *to bestow a kindness*: *εὖ πάσχειν*, *to receive a kindness*.

Exercise LXII.

Line and a part.

O sons, O saviours of the home of my-father,
Be silent, lest (ὅπως μὴ) some one hear[10]. || O friends,
May we be[14s], with God's help (σὺν θεῷ), his-saviours!—
May they, flourishing in freedom-of-speech, inhabit
The city of renowned Athens. || But I tell you publicly, that
I incur (have) the greatest blame, owing to them[g] (ὕπο).—
And indeed I would not (κοὐκ ἂν) by grieving thee a little, choose
Myself[f] to find[7] great gain. || Since (γὰρ) we found[7] not
The man on his-couch[p], we failed[7] of-our-hopes.—
To speak and listen[4] in turn is-in-my-*power*,
And-no-one shall repel me, till-I-do-so (before). || Do I (ἦ) clearly see
Menelaus' daughter here (τήνδε), queen of-the-palace[p]?

Grecian men, fellow-traders-with Menelaus,
Approached[7] the shores. || Him from Troy to me
His father Priam gives, to nurture in-the-palace.—
O aged-man, who formerly didst sack[7] the city of the Taphians,
Heading-an-expedition. || As *about-to-tell-of*[b,nf].
The *concealed*[17] sepulchres of Priam's-sons in Ilium.—
But dreadful threats, and murder against each other
Was-just-arising[9], as is wont. || And it would have *ended* (τελευτῶσα ἐγίγνετο πληγή)
In blows at last, nor was there one (ὁ) to-hinder-it[3a] present.

Exercise LXIII.

Line and a part.

He killed-him, but though (εἰ) he chose[9] to kill,
He deemed him not worthy of-a-tomb. || Coming[7] back to-his-home[p],
The wretched Thyestes found a safe lot.—
I will keep him (σφε) off, go before the palace[gp],
I will darken his-eyes. || Her (τήνδ') thou mayest (πάρα) see,
Shedding tears many and for many-things.—
And on this (ἐν τῷδε) taking[7] the goad into his hands he applied it
To the-colts[d] together. || He was found to be[7] a coward,
Coming contrary-to my designs.—
And a report of this[p], into the Achæan host
Coming[7], destroyed me'. || But when I came[14]
To-Phthia[a], I marry the slayer[p] of Hector.—

Be-it-so! what (τίς) beginning of evils am-I-to-tell thee first,
What (ποῖος) end[p]? || Not by strength must-one-conquer
Women, but in the pine-trees I will conceal my body.—
O Priam, dearest of men, and dearest to me
Of women[n]. || There came[7] three goddesses (to contend) about beauty,
To the hiding-place of Ida (Idæan), to (πάρα) Alexander[a].—
Adrastus swore this[p] to his two sons-in-law,
To reinstate[3] them-both in (ἐς) their fatherland. || But she is within
Bewailing her sister, and the misfortunes of-her-family[p].

Exercise LXIV.

Line and a part.

Now therefore I wish to give[7] libations to-my-brother,
Present[f] to-him-absent. || But sometimes from the couch[p]
She leaps at-full-speed, like a colt from the yoke.—
But of this[p] I have no (*οὐ πάρεστι*) assurance, nor know (have) I what to-say[?],
Pouring[f] out this sacred-mixture. || But in-sooth going
To the bulwarks[s] of the Trojans, joining-battle unassisted (*μόνος μόνοις*).—
O most foolish, and deprived of sense[p],
What do ye? || Tantaleius, going[7] to Pisa
With swift horses, marries the daughter of Œnomăus.—
Thou (*μὲν*) going[7], whenever (*ὅτ' ἂν*) opportunity induces thee,
Within this' house[p]. || But hostile though I be[r],
As many[s] are-present[?], I report but-few evils.

"Thou first, O Zeus, for (*καὶ γὰρ*) it-is-fit, assist[4]."
Thus-spake[2] the prophet. || But now an-old-woman, and childless at-the-same-time,
Citiless, deserted, most miserable of mortals.—
O Son of melodious mother, one[s] of the Muses,
And the Thracian River Strȳmon.— || But thy body
Imitated[20] shall be laid-out[21] on (*ἐν*) the bed[p].—
With (having) this art (*μὲν*) always thou dost serve
Both the city and-me. || For thine (was) the forethought,
And from thy hand I received[11] the cup.

Exercise LXV.

Line and a part.

But why (*ὥπερ οὕνεκ'*) I fall at (*ἀμφὶ*) thy knee[a],
Hear[4]. || In the old (*πρὶν*) time at least happy[4],
But now, if any one else (is so), a most unhappy woman.—
And seeing[7] (them), he shouts, "Hail, strangers, who?
Whence are-you-journeying? || Thou knowest, where (*ποῦ ποτ'*) thou art in-thy-speech[gp],
Thou art already mad[12], even before thou-wert-out-of thy-mind[p].—
O Pylades, we shall die, but how we shall die,
Let us see[7]. || But immediately the one (*ἡ μὲν*) to her father's palace[p]
Rushed[4], but the other to her (the) newly-(married) husband.—
But I have some hope, that for (*ἐπ'*) a prosperous marriage[dp]
I am come to-lead-the-*b*ride. || In time instructed (learning[7])
Both thou thyself shalt be, and thy fellow-traders (and-the f. t. of-thee).

I cannot (*with ἂν*) without him (*τοῦδε*) avenge
My children.[d] || For *by-bidding*[4π] *a stranger*
Rule the ship. thou hast confounded[4] all these (things).—
There is nothing better than a wise friend,
Not riches, not supreme-power. || But one must call-him-*h*appy[4]
Who-has-ended[4π] his-life in pleasant prosperity.—
O sons, O saviours of your-father's hearth,
Be silent all. || But if the gods a better
Judgment have, happy should I be.

Exercise LXVI.

Two lines.

We however (*μὲν οὖν*) leave and do not touch (it);
But thou delayest, so that I wonder[r].—
For forsaking[7] his own children, and my mistress
Jason will-enjoy a royal marriage[p].—
Which, pray (*ποτερος ἀρ'*), of you here is *called*
By-name (*ὀνομάζω*[17]) Pylades? This I wish first to learn.—
Ah! (*ἰὼ*) paternal soil of Argive land,
In this light of the tenth year I am-come[14] to-thee[a].—
But the-light garments, the-gifts of thy children,
Ate-into[2] the white flesh of the unhappy-one[f].

What sayest-thou? Hast thou done[17] this' deed, as-thou-art-said?
Hecuba, didst thou dare this inconceivable daring?—
I-cried-aloud (*μὲν*) long-since, through (*ὕπο*) joy,
When the first nightly messenger of fire came.—
When leaving[7] this royal palace[p],
The daughter of Zeus set-off[22] towards the sea.—
O light, O four-horsed gleam of the sun,
O earth, and night, which (*ἥν*) I used-to-look-on[9] formerly.—
But these children, thinking nothing
Of evil[p], are coming-forth, ceasing[17] from running[p].

Exercise LXVII.

Two lines.

Thou sayest (words) soft to hear, but within the mind[p]
I have a horror, lest thou shouldst[4] plan some evil.—
Thou art-softening, but my self-willed-obstinacy
And harshness of temper cast not in my-teeth.—
I ask, supplicate, beseech, be[14] a propitious
Defender to us in these designs[g].—
What, I pray (*ὦῆτ'*), are-we-to-do[γ], Ulysses? for we found[7] not
The man on (*ἐν*)-the-couch[p], and we failed in (of) our-hopes.—
We are undone[14]; standing-by[7f] these gates,
Listen, what a tumult arises (*πίτνει*) in the palace[p].

O unfortunate Polymestor, who hath destroyed thee?
Who hath blinded[4] thine eye, staining-with-*b*lood thy-eye-balls.—
I am an Argive; for this thou wishest to learn;
But[t] for what (*ἐφ' οἷσι*) I am come, and from whom, I wish to say.—
Hear thou (*οὗτος*)! I tell thee *not to help-in-carrying* in-thy-hands[d]
This corpse, but to leave it as it is (*ἔχει*).—
Do-not, by thy-beard, conceal-it from thy fellow-slave;
For *I* will keep (*τίθημι*[10]) silence concerning these things, if necessary.—
And-*I*-for-my-part *bid-you fear* my oracles
And those of Zeus, nor to render them fruitless.

Exercise LXVIII.

Two lines.

But when a man is tired associating-with those within (his house),
Going[7] out he-puts[4]-a-stop-to the disgust of his heart.—
My sons, we-must be-wise; and ye have come with a wise
Faithful old-man here (τῷδε), a ship-master[d], a father[d].—
Teucer forbade the man *to-go-out* of the house, from-within.
Until (*τουν with τύχοι*) he himself should happen[7δ] to be present[7].—
Thou art persuading me; for I see that thou foretellest many
And not false (things); and say what we-must do.—
She advances trembling in her limbs, and scarce gets-in-time,
By falling-on the seat[p], to-save-herself-from (μὴ) falling[7ε] on-the-ground.

For that god who (whosoever of the gods) *makes* (τίθημι) him prosperous
Preserves him; but we must not do-violence-to fortune[a].—
Dost-thou-see? thou art wise indeed, but though-wise[7f] thou dost not choose
Both to benefit thy-children, and to save thy-own life.—
I know well that-thou wouldst-wish-it[8c] (*with ἄν*). But how (ποῦ) (is) this?
It is impossible for the dead to come to life (light, again).—
Theseus asks you, as a favour[a] (*προς χάριν*) to bury the dead[p],
And to consider (πίθημι[14]) the whole people of the sons-of-Erechtheus as-friendly.—
What! hast thou (ἦ γαρ) destroyed[7] the-Thracian, and hast-thou-power-over the stranger[g],
Mistress[v], and hast thou done[5] the very deeds which (οἷά περ) thou sayest?

Exercise LXIX.

Two lines.

But may we sail prosperously to our country, and prosperously the affairs of (in) our-homes
Find (see[7]) to be (ἔχοντ'), being-freed-from the evils.—
Mayest thou be happy, and may the father who begat thee,
Save-thee; for thou and thou alone (σὺ γὰρ δὴ) didst-restore[4] me-and-mine (τἀμ').—
What then? hast thou married* my sister?
I know-it myself-too, but a certain love leads me on.—
Be-of-good-courage; for assuredly (γάρτοι) preserving the light of justice,
Thou wilt escape[7δ] (*with ἄν*) many (calumnious) words of men.—
But they say of-us[a], that a safe life
We live in the house[p], but they fight with the spear.

I know not how to say[γ] that thou art well advised[17].
Nevertheless take[7π]-and save this woman for me.—
But not thou me, but I thee the younger,
Old-woman (though I be), citiless, childless, bury a wretched corpse.—
But entering[7] the palace I will enquire-of Phœbus[a]
Whether I am (born) of a mortal father, or of Loxias.—
But thou sayest that thou didst willingly[n] kill this man,
And alone[n] didst plan this lamentable murder.—
But I will go out-of-the-*way*, and will stand-aloof[10]
From this redoubtable Thracian[d] while-boiling with rage.

* See Rule 44. *e*.

Exercise LXX.

Two lines.

I will tell thee clearly all thou wishest to learn,
Not weaving riddles, but with plain speech.—
Dare[4], O foolish-man, dare at last (ποτε)
To be wise, with reference to (προς) thy (the) present misfortunes[a]. —
A fourth besides, in-charge-of (having) the-neighbouring gates,
Stands-by with much crowd, and shouting.—
How sayest[4]-thou? for not all the-army of the barbarians
Crosses the Strait of Helle, from Europe.—
How then? what wilt thou do? wilt-thou (πότερα), a sword in thy *aged* hand
Taking[7f], kill the barbarian chief?

Many princes, sons of Egypt, soon
Ye-shall-see, take-heart, ye-shall-not-have-to-speak-of (οὐκ ἐσεῖτ') anarchy.—
The strange-maiden seems a clear interpreter
To need; and her manner is like (that) of a *n*ew-caught *w*ild-animal.—
Outside, I-bid-thee, this palace[p] speedily
Go-ye, quit the-oracular recesses[g].
But why (τί μ' αὖ) *have-ye-roused* me miserable[f], but-lately ceasing[17]
From wearisome evils, from my-seat?
Thou, be sure (τοι), namest him, not I; for (it is) thou (who) doest
The deed; but deeds find[8] their expression[p].

Exercise LXXI.

Two lines.

But I see Creon also, king of this land,
Approaching, a messenger of new designs.—
But thee, O dear Hector, I had (as) a husband, powerful for me
In wisdom, race, and great in wealth, and courage.—
O-thou who hast-come at-last (χρόνιος ἐλθὼν) to the arms (hands) of thy wife!
What (ποίας) wife? Touch[7y] not my garments.—
Thy child, O unhappy one (σὺ), they intend
To kill, whom thou didst-get-secretly-conveyed[14] out of thy-palace[p].—
O victorious maidens of Mycenæ (Μυκηνίδες),
To all his-friends I announce Orestes as-victorious.

But of-my-friends some I see (to be) not true friends,
And those who truly are[7]-so (are) unable to help.—
Pentheus, we-are-here, having caught this prey,
After which (ἐφ' ἣν) thou didst send (us), nor have we sped a-fruitless-expedition (ἄκραντα)!—
If I had (esset mihi) a voice in my arms,
And hands, and hair[p], and in the my-footsteps[s].—
Dost thou wish to fall to the ground, and to wound thy
Aged body, being thrust-out with violence?—
She prays-down curses most unholy on her children
That she may cut-through[7] this house with sharpened sword.

Exercise LXXII.

Two lines.

Say that thou wilt kill Antigone; but a sword thou must
Draw-and[7] keep at (πρὸς) the very neck[d] of the maiden.—
There are come to the Cyānean Symplēgad land
Two youths in-flight by sea (flying with the oar).—
She goes within the palace[p], to be seen with our-eyes,
After giving[7] a sad kiss and her-right-hand to me.—
Who *fearing*[m] neither (those) beneath the earth, nor those
Above, hath wrought a most unholy deed.—
I see-thee, Prometheus, and *I wish* to advise (γε) thee[d]
As-is-best, versatile though thou art[7].

I must report what-is-being and what-has-been-determined
(ξυνοῦντα καὶ ξύλαντα)
By-the-counsellors[d] of the people of this Cadmeian city.—
A Mede was the first leader of the host;
But another, his son, completed this deed.—
But I deserted, being[f] citiless, am insulted,
Stolen by (προς) my-husband[s] from a foreign land.—
Either this[p] shall-be-so, or we-must undertake a new war;
But may victory and power[p] be to manly-hearts (τοῖς ἀρσεσιν).—
I (μὲν) tell to-you my opinion,
To raise an alarm for the citizens (to come) hither to the palace.

Exercise LXXIII.

Two lines.

Thou art[5] wise[f] and skilled in many noble-things;
But thou art grieved, being deprived[17] of the protection of thy husband.—
For many desires coincide in one (εἰς ἓν);
Both the injunctions of the gods, and the-great grief of-my-father.—
Ye shall hear[5] (*with* ἂν) now the decree, ye people of-Attica,
Judging the first trial for (of) bloodshed.—
The gift of Hector, a man *most hated* by me[d],
Of strangers, and most hateful to look-upon.—
There are still struggles for the newly married,
And no small troubles for their-connections.

And in truth (καὶ μὴν) I thought *I heard*[t] one (τινος[f]) of the attendants
Secretly-groaning within *the-gates*[gp], my-child.—
Groaning, calamity, death, shame, *whatever*
Names of all *evils* there-are, not-one is absent (ἐστ' ἀπόν).
I am[5] not (οὔ τοι) a prophet, so as, without (μὴ) hearing[π],
To learn-thoroughly the way of thy devices.—
But what is it, son of Ægeus? Teach me,
As I myself know nothing (ὡς μὴ εἰδότ' οὐδὲν) of what[p] thou enquirest.—
And I *saw*-them (ἔγνων) tearing each other with talons murderously [ἐν φοναῖς];
For there was no indistinct noise of wings.

Exercise LXXIV.

Two lines.

But now, if thou must remain, remain one day more;
For thou shalt not do any dreadful that I am afraid-of (ὧν φόβος μ' ἔχει).—
Concealing[4] hers-if where no one (μή τις) may see[7a],
The miserable-woman looked-on[37]-and-wept[2].—
Taking[7], as it seems, a clear token
Of friendship from (παρὸς) us[g], O friends, ye have sailed.—
Mistress, thou art-undone; and-no-longer art-thou seeing the-light,
Childless, husbandless, citiless, utterly-ruined.—
What can it be, I pray? has (μῶν) a troop gone anywhere?
Perhaps to set[37] some trap for us (ἐφ' ἡμῖν).

But depart out-of-the-way, and for (περὶ) thyself[f]
Take-thought; for I will arrange[10] my-own-affairs well.—
What art-thou-doing? why so great calamity lies-upon-you (*gen. absol.*),
Admetus, hast-thou-the-*h*eart to entertain-guests? Why art thou foolish?—
For a woman when-passionate, and a man likewise*,
Is easier to-guard-against, than a cunning-one[m] silent.—
But since thou too hast-fought[11] this fight,
Listen, for thou didst commence[1] a contest of words.—
Here (ὧδ') am-I, and-I-will-not go-away again to the palace[ap],
Before (πρὶν ἄν†) I drive[7] thee beyond the boundaries of-this-land.

* ὡς δ' αὕτως. = ὡσαύτως δέ, is often thus used with tmesis.
† πρὶν ἄν is always preceded by a negative, and followed by the subjunctive.

Exercise LXXV.

Two lines.

And now *I cannot*[8] (*with* ἄν) *blot from my-mind*
Thy (τὸ μὲν σὸν) *suffering, so as not to bemoan-it.*—
Ill has it been done[17], and in addition to the evils[d] also
Most-shamefully, and yet this evil is twice as-great.—
And the dead lie, both the son and the aged father,
Near: a misfortune to be lamented with tears.—
But I hate an-over-wise-woman, never (μὴ γὰρ) in my house[p] at least
May there be one-wiser than (φρονοῦσα πλεῖον ἢ) a woman[a] ought (to be).—
But a man who is[5] prudent never ought
To get his children taught (to be) too clever.

Speakest thou, O basest-man, inferior[17] to a woman,
Who died on behalf of thee, fair youth that thou art (τοῦ καλοῦ σοῦ)?—
For being an Argive myself, I lead Argives,
Bringing (having) these run-aways from my-own (country).—
We are undone then, if we-shall add a *new* evil
To the old, before we have exhausted this-one.—
This[p] shall be; for the favour no long words[g]
Needs; I will disturb the deep of the Ægean sea.—
For of-myself-and-mine (τοὐμοῦ) I have no care, if we shall be-banished[10],
But them I weep-for, involved-in[17] calamity[d].

Exercise LXXVI.

Three lines.

The sense, in this and all subsequent Iambic Exercises, is confined to the number of lines stated, but the words are placed in the English order, irrespective of the line in which the Greek words stand.

1 Electra, first consider the gods as the originators of this good-fortune, then praise me too, the servant both of the gods and of fortune.

2 So far so good (*τοιαῦτα μὲν δὴ ταῦτ'*). But can any one say that he discovered before me the advantages for men that were hidden beneath the earth?

3 Such things we may rejoice or weep for; the city is saved, and the earth hath drunk the blood of the two kingly brothers, (killed) by mutual slaughter.

4 If any one of the men of old (*τῶν πρὶν*) has spoken evil of women, or (if) any one now speaks, or again intends to speak-so, all these things I will say in one word.

---

5 But he gained the people of the Lydians and Phrygians, and ravaged (*ἐλαύνω*) all Ionia with violence, and marched-against many (places) with a large army.

6 For the Nile nurtures not a race like to Inachus (– ⏑ ⏑); take-care[11] lest daring beget fear; but the terror of kings is always violent.

7 But, lady, it is better for me now to quarrel with thee (*πρός σ'*), than by-displaying-weakness[20πa] afterwards to groan deeply; but this contest has long since been not unforeseen by me.

Exercise LXXVII.

Three lines.

1 For in what hast thou wronged me? Thou didst bestow thy daughter on-him-to-whom (*ὅτῳ*) thy mind led thee; but I hate my husband; but thou, I think, didst this prudently.

2 And now look-at (see[P]) me, how I shall approach the royal houses of this Corinthian land provided with this olive-branch and garland.

3 Such an exhortation I extended to my fellow-citizens for the future; but we must deal-justly both in giving[1] the vote and deciding[7] the suit.

4 Having bound also (*αὖ*) living oxen (*τοὺς ζῶντας βοῶν*) and all the flocks in chains, he conveys[8]-them to-his-house[P], considering (them) as men, and not a horned prey.

---

5 But see to it lest thou allege an unreal (*οὐκ οὖσαν*) excuse; for if thou choosest, tell[4]-me why (*ἀνθ' ὅτου*) thou now (*ταυῦν*) art (*τυγχάνω*) doing[f] the most shameful deeds of all.

6 Do not thus blame the whole female race, all-together; for (there are) many of us, who (*αἱ μὲν*) are enviable, and others (*αἱ δ'*) of us-are (*φύω*[5]) in (*εἰς*) the number of the bad.

7 Rescue thyself and the city, and rescue me, for in thee we exist (are); but it is the noblest of tasks for-a-man[a] to assist (others) from whatever resources he can possibly do-so (*ἀφ' ὧν ἔχω*[d] *καὶ ὔναμαι*[d]).

Exercise LXXVIII.

Three lines.

1 But ye two shall do something speedily, but leave me not alone; for my body cannot[d] (*with* ἄν) creep along deserted nor without a guide.

2 None of the Achæans (is) within; but we alone; but creep into the house[p]; for (*καὶ γὰρ*) the Argives long to loose[4] the sheet-ropes[s] of their ships, (and to go) homewards from Troy.

3 But there appeared signs neither of a wild beast, nor of any[s] dog[p] having come[s], or (*οὐ*) torn[4]-it, but a light dust was-upon-it, as of one-anxious-to-avoid pollution.

4 We dwell with (*παρά*) a stranger (*ἀνὴρ ξένος*); but where he has gone no one knows; only (*πλὴν*) he-has-gone-away[s], after-inflicting[7π] bitter pains upon me here.

---

5 O seed of Achilles, thou mayest (*μέν πάρεστί σοι*) choose the-rest of thy-father's-possessions[a], but another man, the son of Lāertes, has now possession of those arms.

6 So much I shall wish to gain from thee; should any means or device be found for me, to avenge-myself-on[11] my-husband[a] in-requital-for (*δίκην*) these calamities[g].

7 Be it so; why art thou silent? Thou-oughtest (*ἐχρῆν*) not to have been silent, my-child, but either to blame me, if I say anything wrong (*μὴ καλῶς*), or to agree to my (the) words when well spoken[20π].

Exercise LXXIX.

Three lines.

1 But thou, as is fit, shall die vilely in thy vileness (*κακὸς κακῶς*), struck[17] (on) thy head[a] with a fragment of the Argo, seeing a bitter end[p] to my marriage[gp].

2 Much forethought must I have; but thou, lady, whoe'er thou art, know that-thou-hast[17π] the same outlines of form as-Alcestis[d], and thou resemblest her in form.

3 Lady, be quite sure I do not (*μή με*) intend-to-flatter[3πa], and that I will not (*μηδ'*) say[3πa] any thing else for my life[g], whence one might fairly (*ὅθεν χρὴ*) incur-the-charge-of any cowardice[a].

4 And seeing[f] the people of Cadmus faring[12] well, I trust[12] to throw other throws at (*ἐν*) dice against it; for the God is-wont-to-turn everything back again.

---

5 But they think that I[a] came[7e] to-Troy not so much for my wife's sake, but to-attack (*ἐπ'*) a man[a], who, deceiving his friend, stole my wife from my palace.

6 Taking the-newborn babe from the-hollow rock, he brought-it to my oracle[p] at (of) Delphi, placing (*βαλὼν*) it at the very entrance[p] of my temple[p].

7 And after this (*ἐκ τοῦδε*) does no one know (that) Menelaus[a] has-arrived[17πa]? No one; but he is reported in Greece to have died[7πn]. He is dead and he is not dead, and (*δ'*) there are two reports.

Exercise LXXX.

Three lines.

1 But I have come hither with (ἔχουσ') this dress of embroidered robes for-my person[g] as first-fruits, not from the house[p] of Achilles nor of Peleus.

2 For this man, neither great among the Argives, nor priding[17] himself on (ἐν) the-splendour[d] of his palace[p], and associating (ὢν) with (ἐν) the many, was found most excellent.

3 Not being a Cadmeian, but coming[7] from Eubœa, he slays Creon, and having slain (him) rules the land, falling-upon this city, sick with sedition.

4 Dreadful art thou, dreadful, and to dreadful sufferings art thou coming; the god, formerly not being propitious, accompanies (us), being-enleagued with us[d], but now thou seest what it is fit thou shouldst see.

---

5 But, O my-children, entering[du] the-rich palace[p], supplicate your-father's new wife and my mistress, implore that ye-fly[s] not the land.

6 But may it be well somehow; for this is common to all, both privately to each and to the city, that the bad (μὲν) suffer some evil, and the good prosper.

7 One thing is most serious (μέγιστον), he has not freedom-of-speech. This thou namest[s] (is characteristic) of a slave, not to say what one thinks. One must bear the ignorance[p] of rulers.

Exercise LXXXI.

Three lines.

1 Permit me to remain this one day, and to accomplish my-plan, how (ᾗ) we shall fly, and (find) a refuge for my children, Creon.

2 Hearing[f] thy voice I came hither, miserably (πλήμων) dreading, and utterly alarmed with fear, lest thou hadst come bringing to me some other calamity.

3 Orestes taking (her) on his left shoulder, stepping[7] into the sea, and springing[7] upon a ladder, placed his-sister within the well-benched ship.

4 We shall die, after burning this palace[p], for of one-thing we shall not fail[22τ], (and) shall have credit, dying honourably, or being honourably saved.

---

5 O sons of the Danai, before being cut-to-pieces by showers (of darts), why do you hesitate every one (ἄρὲην πάντες) to rush-into the gates, light-armed, horsemen, and fighters-mounted in-chariots[g].

6 I care for nothing, now that thou (σοῦ γε) hast given[g] me satisfaction. Ho sir, art thou mad, and wishest thou to receive harm[p]? Will ye not drag him away by force, servants?

7 But I have-got-and (λαβοῦσα) bear in my arms, as thou seest, this prize-of-valour[p], that if so be (ὡς ἂν) it may be hung[20] on-the-walls of (πρὸς) thy palace[dp]; but do thou, father, receive them in-thy-hands[du].

Exercise LXXXII.

Three lines.

1 O children, the father who begat (*ο φύσας χὠ τεκὼν*) you hath-ruined-you[4], nor have ye enjoyed my blessings. Alas for wife[g] and children[g]! and alas for me[d]!

2 Son of Agamemnon, hearken; the twin (*ἆἐ*) Dioscŏri, relations of thy-mother call thee, Castor and his-brother Pollux here.

3 For I-too, who ought to have borne happy (*ἄκλαυστα*) children, have lost Achilles, the swift of-foot[ap], my-son by thee (*ἐκ σοῦ*) whom I bore[7m], the first[n]-(ornament) of Greece.

4 For a woman must be content, even if she be given to a base husband, and not enter into (*ἔχειν*) a contest of wisdom. Wise, wise thou (art), but still thou must die.

---

5 By all means; my sailors ought to listen to him (*τοῦδε*). Bid them again, that they may learn of thee clearly. I bid them again, yes (*γ'*) and a third time, if it is pleasing (*φίλον*) to thee.

6 Thou wouldest-say[o] (*with ἄν*) that gold is gaining this[p] (victory), and the pleasure of-being-rich[e]; I love not to hear reproaches, while-I-keep[v] wealth in my hands, nor to have trouble[p].

7 For I have not (*ἐμοὶ . . . ξύνεστι*) even what is left to all men, hope, nor am I deceived in-my-mind[ap] that-I-shall-fare[3e] at-all well (*τἀ κεδνά*); but it is sweet even to seem (to-do-so.)

Exercise LXXXIII.

Three lines.

1 For a woman is in other respects full of fear, but when she is (*κυρῇ*) wronged[17π] in (*ἐς*) her-bed, there is no other mind more blood-thirsty.

2 It is the god's doing; blame no[as] mortal-man[gp]; but we, O noble son of the sea god, beseech thee and speak freely.

3 But Calchas the prophet drawing[4] his sharp sword out of (*ἔσωθεν*) the scabbard[pg], with his hand placed it in (*ἐς*) the-gold-wrought basket, and crowned the head of the maiden.

4 I cannot become[δ] (*with ἄν*) the murderer of thee and of my mother; her blood is enough, and in-union-with thee, I should both wish to live, and dying to meet-with[7] the-same-fate (*ἴσον*).

---

5 Knowest thou the daughter of Helen? I-have-asked[9] one who knows. I know Hermione whom my mother nurtured, she hath gone to Clytæmnestra's tomb.

6 Horsemen, and heavy-armed closed their-spears into the midst of the arms (*μέσα ὅπλα*) of the Argives, and all evils were-there together; they were dying, they were falling from the-chariots.

7 Citiless, deserted, most wretched[f] of mortals. Alas me wretched! thou seest this dead-one here. At thy side my child[f] is being-carried.

Exercise LXXXIV.

Three lines.

1 But now I, Cadmus the great, shall be cast[21] out of-my-palace[P] dishonoured, I-who sowed the race of-the-Thebans, and-mowed-down a most noble harvest.

2 Cease[11]; and give thy-hand to thy-friendly-attendant. Place (give) thy-hand on-his-neck, and I will-lead-the-way. Theseus, turn[4] me back-again, that I may see my children.

3 What pleasure, I pray (ἆῆ-τ'), (is it) for-me to live? to what ought-I to look? This boy was the only eye of life left to me. Those-to-whom this[P] seems-good are about to kill[3] him.

4 But some were raising the mast, and favourable breezes came; and they go[12] from the land, and I escaping[7] slaughter, and let myself down into the sea, beside the anchor.

---

5 I have freed[4m] thee however (μὲν οὖν) from one trouble; for crossing[m] these Scamandrian streams, I washed the corpse, and bathed his-wounds.

6 But the herald of Theseus speaks thus (τάδε) out-before (ἐς) all; be silent[P], ye-people, silence, ye ranks of Cadmeians, hear ye[4]; we (it is who) have come to fetch the dead (νεκροὺς μέτα).

7 Is the old man Iolaus then still alive (ἔστιν ἔτι)? By all means, having fared excellently-well at-the-hands-of (ἐκ) the gods, I have become (μεθέστηκ') a young-man again, after-being (ἐκ) old.

Exercise LXXXV.

Three lines.

1 Having heard this[P] then and learning-it from me, enjoy thyself, drink, consider thy (the) daily life as thine, and the rest[P] as-fortune's.

2 O men, erring much[P] to-no-purpose, why I pray (δὴ) do ye teach ten thousand (μὲν) arts, but one ye do not know, nor have ye hunted-it-out yet.

3 But may I-at-least neither have gold in my palace[P], nor the-power-of-singing (ὑμνῆσαι) better strains[s] than Orpheus, if my good-fortune is not to be[14d] a noted one.

4 And going[7] back again to my couch I slept[2]; and in my sleep an apparition stands-by me[d], and I awake-up driving-off wild-beasts.

---

5 Now, by thy father, and by thy mother, my child, and by anything that is dear to thee in-thy-home, a suppliant I beseech thee *, leave me not thus alone.

6 Well, my father, I dread (μὲν) entering[7] on such a contest of-argument, and I-will-obey (thee in) whatsoever seems-good to thee. Swear now (by) the head[a] of Zeus who begat[4π] me.

7 So he departing[7] tells king Creon, and when he sees him, groaning mournfully, he goes in to him; and a dreadful[P]-(sight) was there to see.

* In adjurations, the accusative is often placed between **πρὸς** and the genitive, as is also *per* in Latin; as, *πρὸς σὲ θεῶν ἱκνοῦμαι, per te deos oro; πρὸς εἴ τί σοί ἐστι προσφιλὲς, per si quid tibi carum est.*

In the next nine Exercises, none of the Greek words will be given in the Index, unless they have occurred in previous Exercises; the grammatical references to case, number, mood, &c. are also withdrawn.

Exercise LXXXVI.

1 (4 *lines.*) What name forsooth will men put upon them? Zeus orders to call them the venerable Monœci. And in truth the name of Monœci reasonably remains, for alone they come from darkness to this light.

2 (7 *lines.*) But now by myself I am nothing, but oftentimes I have looked on this race of women, that we are as nothing, who, when young live, I think, the pleasantest life of (all) mankind in a father's (house), but when we joyous come of (to) age, we are thrust out and bartered away, some to strange men, others to barbarians.

3 (5 *lines.*) But as is the tale of Libyan stories, the eagle struck with the shaft from-the-bow said, when-he-saw the device of the feathering, thus (*rádˈ*) not by others, but by our own feathers are we taken, pierced with wounds.

4 (4 *lines.*) But thou shalt come to the fearless host of the Libyans, where, brave though thou be, thou wilt not, I ween, blame the battle; for it has been fated that thou shalt leave thy weapons there, and thou shalt easily repel the Libyan host.

Exercise LXXXVII.

1 (5 *lines.*) And do good to the dead, if thou wishest; at all events to wrong them is a matter of indifference; and they can neither rejoice nor grieve. Nemesis however is superior to us, and the vengeance of the dead-man worketh wrath.

2 (4 *lines.*) And I hoped that the divine mouth of Phœbus was true, overflowing with oracular art, but he himself singing, he himself present at the banquet, he himself saying these things, he himself is the slayer.

3 (4 *lines.*) But neither by receiving many wounds in the breast does any one die, unless the end of life coincide, nor does any one sitting by the hearth in the house escape at all the more his destined fate.

4 (7 *lines.*) Thou mayest see on the other hand the greatest and wisest in mind, such as this man is now, give good advice to one who fares ill; but when the deity turns in the other direction the scale of a once lucky man, most of his words, even when well said, vanish. It is not easy to oppose what is just.

Exercise LXXXVIII.

1 (4 *lines.*) It is indeed hard that the impious and those sprung from evil men, that these (I say) afterwards fare well, but those who are good, and likewise born from noble-parents, afterwards are unfortunate.

2 (5 *lines.*) Money finds friends for men, and again honours, afterwards they sit (in) the most shameful seat of the highest tyranny. For by the (use of the) tongue it makes an unsightly and hateful person wise and beautiful to look upon.

3 (4 *lines.*) But I will tell thee nothing dreadful, nor how thou hast been driven a fugitive from thy fatherland, nor how Tydeus, having shed (slain) the blood of a kinsman, is housed in Argos as a stranger.

4 (7 *lines.*) And do not at all wonder, O King, that I thus cling to gain; for even those men who have a long life, nevertheless cling closely to gain, and compared with money all other things are of secondary importance to men; and there are some who praise a man free from disease, but to me no one who is poor appears to be free from disease, but ever to be ill.

Exercise LXXXIX.

1 (5 *lines.*) It was not fitting that the gods should thus act concerning mortals; for the pious amongst men ought to have some manifest gain from the gods, but that those who are unjust should manifestly pay the contrary penalty to these, in revenge for their misdeeds.

2 (7 *lines.*) But he found a defence (wall) for the host of the Argives, inventions of weight, of number, and of measures; and he was the first who made them ten from one, and from the tens again discovered fifties up to a thousand; he alone showed fire-signals to the host, protection of sleep, and seals (to be left) till dawn, and brought-to-light things not (before) shown.

3 (3 *lines.*) It is the best thing to be just; and to live without disease is preferable; but he has the pleasantest lot who can get what he longs for every day.

4 (2 *lines.*) This is most painful, if, when-one-has-it-in-one's-power (παρὸν) to arrange-matters well, one bring (προσθῇ φέρων) the hurt upon oneself.

5 (3 *lines.*) And he discovered the measures and revolutions of the stars, and these arrangements and celestial signs.—It is a base thing to conceal, and it is not characteristic of (πρὸς) a noble man.

Exercise XC.

1 (4 *lines.*) For no leader of an army can show and give favour to all ; how then can I, who am mortal at once and born of mortal-parents, be wiser than Zeus in prudence (εὖ φρονεῖν, *epexegetic infinitive*).

2 (6½ *lines.*) But if it were possible for persons by weeping to heal misfortunes, and to raise again the dead by tears, gold would be an inferior possession to tears.—But now, old man, this is of no avail, to bring to the light him who has been hidden in the tomb. Else, as far as tears are concerned, my father would have been brought again to the light.

3 (3½ *lines.*) —— So then, my child, I should have felt but an empty pleasure, while you were praised (*gen. abs.*) as though alive ; and the Erinys, unknown to me, in darkness, would have flattered me deceived with (false) delights.

4 (5 *lines.*) Foolish is he; and they, much more foolish, repelled him, brave (as he was), my friends. For whosoever of mankind by becoming angry in misfortunes applies a remedy worse than the disease, is not a skilful physician of calamities.

Exercise XCI.

1 (6 *lines.*) One ought not to call happy the fortunes of a man who is prospering, until his life be wholly passed and he end his life ; for in a short and small time the gift of the evil deity ruins* his wealthy prosperity, when this[P] changes and seems good to the gods.

2 (5 *lines.*) For love comes not upon men alone, nor (οὐδ' αὖ) on women, but it excites the souls of the gods above, and goes over the sea, and not even Zeus the Almighty is able to drive it away, but he yields and gladly submits (ἐγκλίνομαι).

3 (11 *lines.*) My sons, Venus (Κύπρις) is not Venus only, but she is named of many names ; for she instils herself into all in whom is the breath of the lungs ; who is not the prey (βορὰ) of this goddess? For she enters the swimming race of fishes, and she exists in the four-footed race of the dry-land, and her winged-arrow (feather) pierces (νωμᾷ ἐν) birds, beasts, mortals, the gods above. She rules the heart (πνευμόνων) of Zeus ; without spear, without iron, Venus cuts-short the plans of mortals and of gods.

* καθεῖλε, *hath been known to ruin, and so is likely to ruin again,* = in the English idiom, *ruins*. This use of the aorist is like the perfect in such phrases as "Sæpe etiam steriles incendere profuit agros." (Virg. Georg. i.) Profuit, *it has been found useful = it is useful.*

Exercise XCII.

1 (7 *lines.*) But thou, O king of gods and men, Love, either do not teach that what is fair appears fair, or else prosperously work-out (*συνεκπονέω*) their afflictions for afflicted lovers, of whom thou art the manufacturer. And doing thus, thou shalt be honoured by the gods, but not doing thus, merely from their being taught to love (*ὑπ' αὐτοῦ τοῦ διδάσκεσθαι φιλεῖν*), thou shalt be deprived of the favours with which they honour thee.

2 (5 *lines.*) Men (who are) both wise and good ought always to be crowned with leaves, and he who guides the city best, being a prudent and just man; and whosoever by words gets rid-of evil deeds, removing (*ἀφαιρέω*) battles and seditions; for such things are excellent both for every city and for all the Greeks.

3 (6 *lines.*) Does any one say then that there are gods in heaven? there are not, there are not! If any man say-so, let him not, fool that he is, adopt this (the) old tale. But look-at (facts) themselves, not (*μὴ*) attending to my words; I say that dominion both kills very-many-men, and robs (them) of their property, and they transgressing (their) oaths sack cities. And doing this they are more happy than those who are pious, (and live) quietly day by day.

Exercise XCIII.

1 (8 *lines.*) Thinkest thou Hades careth for thy lamentations, and will send-up-again thy son, if thou choosest to groan? Cease; and looking[f] to the woes of thy neighbours, thou wilt become[δ] (*with ἄν*) more-satisfied (*ῥᾴων*), if thou choosest to consider, how many mortals have-been-worn-out (*ἐκμοχθέω*) in chains, and how many grow old deprived of their children, and some reduced to nothing (*τὸ μηδὲν ὄντας*) from the greatest wealth of supreme-power: these things thou oughtest to consider

2 (7 *lines.*) Lady, pleasant (*φίλον*) is this light of the sun, and fair the calm water (*εὐήνεμον χεῦμα*) of the ocean to look-upon, and earth blooming spring-like (*ἠρινὸν*), and the teeming sea (*πλούσιον ὕδωρ*); and I might (*ἐστί μοι*) speak the praise of many a fair-thing[p]. But nothing is so splendid nor (so) fair to-look-upon, as to see in the house the light of children newly-born to the childless and-those-who-are consumed (*δάκνω*) with longing.

3 (5 *lines.*) Therefore everything, as far as I at least am concerned (*τοὔν γ' ἐμοὶ*), shall be saved, others shall rule, *I* will save this city. O my country! would that all who inhabit thee loved thee, as I (do). Then (*καί*) easily should we inhabit thee, and thou shouldst suffer no evil.

Exercise XCII.

1 (6 *lines.*) But I will speak comprehending much in a short speech. First of all thou oughtest to keep thy temper quiet (*φρένας ἥπιους*), and do not pay too much regard (*μεῖζον μέρος ἴδῃται*) to the rich; and do not gain wealth unjustly, if thou wishest to remain a long time in thy palace[P], for (property) entering a house[P] wrongly has no security.

2 (5 *lines.*) And love the society of the old, but hate intemperate dispositions, brilliant only to laugh with; short (is the) delight of sinful pleasure. But, my son, give me thy hand, that thy father may touch thee, and farewell; from shame I do not embrace thee too much.

3 (4 *lines.*) But I learning this from some wise man, threw my mind into anxiety and calamities, inflicting (*προστίθημι*) upon myself banishment from my country, and untimely deaths, and other devices (*ὁδούς*) of evil[P].

4 (5 *lines.*) For death brings an end of quarrels to men; for what is greater than he amongst mortals? For who, wounding a rocky crag with a spear, shall inflict pain upon it (*ὀδύναισι δώσει*)? and who dishonouring a corpse (can do so), if it feels not (*μηδὲν*) the sufferings (inflicted)?

Exercise XCIV.

Tetrameters.

Arrange the following in metre, and accent the words.

αλλα επει παλαων σων φρενων δεος ανθισταται,
ευγενες γυναι, γεραια ξυντομε των εμων λεκτρων,
ληξασα τωνδε κλαυματων και γοων, σαφες τι μοι
λεξον. ανθρωπεια δη τοι πηματα τυχοι αν βροτοις.

μηδαμως ερασωμεν αλλα κακα, ω φιλτατε ανερων.
οι γεροντες ηδη στειχετε προς πεπρωμενους δομους,
πριν παθειν. χρην καιρον ερξαντα ταδε, ως επραξαμεν.

ω ενοικοι πατραι Οηβης, λευσσετε, Οιδιπους ωδε
ος ηδη τα κλεινα αινιγματα, και ην κρατιστος ανηρ,
εις οσον δεινης συμφορας κλυδωνα εληλυθεν.

στειχωμεν, ει δοκει. ω ειρηκως γενναιον επος.
αντερειδε νυν σην βασιν. εις οσον γε εγω σθενω.
πως φευξομαι δε αιτιαν Αχαιων. μη φροντισης.
που δε μοι συ πατηρ; ταυτα ουν ου γελως εμοι κλυειν;
ου. ὁ μυθος τρεχων αν σημαινειεν αν τα εμα σοι,
και τι λεξεις μοι; σος πατηρ ειμι, και συ εμος παις.

ου χρη σε δικαζειν τα εμα. ην γε λεγω βελτιω.
αρχομεσθα αρα. ου κρατουμεν. ὁραν οσια, τα δε εκδικα ου.
εοικας εραν καθαρειν. κτεινε, σην δε συγγονον
εκοντων ημων ου κτενεις. αλλα εμε, ως προ δεσποτων
ευκλεεστατον τοισι γενναιοισι δουλοις θανειν.

Exercise XCV.

Inflect and accent the Greek on the opposite page.

O Pallas! daughter of mightiest Zeus, not in disbelief have we received thy words; but I trust that I am the son of Loxias and this woman; and even before too this was not incredible.

Ho thou! whither removest thou thy foot, master? to what murder?
Whither justice bids me; well but remove out of the way.
I will not let-go thy garments[g], for thou-art-hastening-after great evils[a].
But wilt thou, slave though thou be, have rule over thy masters[g]? Yes; for I am wise.

And didst thou then come with many to one who was nothing in battle?
(Yes) for a safe general is better than a bold (one).
Thou art boastful, trusting in a truce[p], and it saves thee from dying.
And (as for) thee a second time I beg of thee the sceptre[p], and a share in the land[g].
We do not suffer-ourselves-to-be-importuned, for I will inhabit my own house.

O wretched one, it seems that my misfortunes will grieve thee also.
The mob is dreadful[n] when they have rogues as patrons,
But when they get good (ones), they always consult well.

O wretched one, twice I call, for I bear great misfortunes.
(What) in addition to the calamities (already) accomplished? But what sayest thou?
Thy sister's children are no longer in the light (of life), Creon.

Fly, stand-away, lest this abomination fall on any one.
Knowest thou now what shall happen to me? thy task it is to order this[p].

Exercise XCV.

Tetrameters.

Ω Ζευς Παλλας μεγας ϑυγατηρ, ου απιστια
σος λογος ενδεχομαι· πειθω δε ειμι πατηρ
Λοξιας και ὁδε· και πριν ούτος δε ου απιστος ειμι.

ούτος ω, ποι σος πους αιρω, δεσποτης, εις ποιος φονος;
οίπερ ὁ δικη κελευω εγω· αλλα αφισταμαι εκποδων.
ουκ αφιημι[10] πεπλος[g] σος, μεγας γαρ σπευδω κακος.
αλλα δεσποτης κρατεω, δουλος ειμι; φρονεω γαρ ευ.

και-ειτα συν πολυς ερχομαι ποος ὁ ουδεις ες μαχη;
ασφαλης γαρ ειμι αμεινων η ϑρασυς στρατηλατης.
κομπος ειμι, σπονδη πειθω[12], ὁ τε σωζω ϑνησκω.
και συ δευτερον γε απαιτεω σκηπτρον και μερος χθων.
ουκ απαιτεω[8]· εγω γαρ ὁ εμος οικεω δομος.

ω ταλας, εοικα και συ ὁ εμος λυπεω κακος.
δεινος[ns] ὁ πολυς, κακοεργος ὁταν εχω προστατης.
αλλα ὁταν χρηστος λαμβανω, χρηστος βουλευω αει.

ω ταλας, δισσως αϋτεω· μεγας γαρ φερω κακος.
προς πραττω[17] αλλος πημα; λεγω δε τις;
ουκετι ειμι σος αδελφη παις εν φαος, Κρεων

φευγω, εξιστασθε[8], μη τις προσπιπτω μυσος ὁδε
οιδα* νυν ὁς εγω γιγνομαι[14β]; σος ὁ σημαινω ὁδε.

* Cf. οἶσθ' οὖν ὃ δρᾶσον, and in Latin, *Tange, sed sein' quomodo*, Plaut Rud. iii. 5. 18. See Jelf *Gr Gr.* § 421.

Exercise XCVI.

Tetrameters.

What (is this) noise, I pray (*ποτ'*) in the gates, and unseemly-*d*isorder of words?

My word, not his, has more authority in speaking (to speak).

Was it in fear[d] (that) thou didst not unveil[11] thy eye (*βλέφαρον*), seen (*γεγώς*) of Atreus?

Seest thou this tablet (*πίνακα*), servant of most evil letters?

I see, and first[p] get-rid-of it[af] from thy hands.

What (*ἦ γαρ*) knowest thou, what it was unseasonable for thee to know, loosing (*λύσας*) the seals?

Yes (*γε*) so as to pain thee, di-closing the crimes (*κάκ'*) which thou didst work in secret.

But where didst thou also find him? — O gods, for thy shameless minds[s]!

Expecting thy child[f] from Argos, if the army shall come.

And who would (*ὃν γε*) pity me? || *For great is thy nobleness-of-birth.

Thou must go on, how cowardly (is it) to die inglori-ously! || I praise this[p].

* See note at the beginning of the next Exercise.

Are (*ἦ*) we then to tell[y] this[p] to my sister? || Do-not, by the gods.

Tears at-all-events will result[s] (*with ἄν*). || Is not this then a great omen?

O altars of my-father's gods! || Whom thou hast come (*πάρει*) to destroy[dy].

Hear ye me. || Who would hear thee, marching an army against (*ἀποστρατεύω*[17]*ας*) thy country[a]? —

And the abodes of the gods of-the-white-horses? || Who abhor thee.

We are driven from our father-land. || Yes, for (*καὶ γὰρ*) thou camest to destroy it.

Not for me at least, unless thou wilt permit me. || We will not however (*οὐ μὲν οὖν*) permit thee.

To slay a most base[f] relative. || Most pious[af] however (is she).

My child, let us go into-the-house[p]. || Go ye, and I will follow.

Exercise XCVII.

Tetrameters, divided between two different speakers, at this mark ||.

Dreadful shouts-are-raised among the Argives. || What shout? inform me.

About thy child[f]. || An evil omen of words hast thou spoken.

That it is fit (*χρεὼν*) to slay[4] her. || Does no one speak against this[p]?

I myself-too, somehow (*τι*) got into a difficulty (*ἐς θύρυβον ἦλθον*). || Into what (difficulty), O stranger?

That my body should be stoned[20e] with stones. || Was it (*μῶν*) to save my daughter?

Covering the head with robes. || In face of (*πρόσθεν*) the sun's heat.

But do thou remaining here before the temples to the goddess — || Do what?

Assuredly (*δηλαδὴ*) it is better to be silent. || But by time thou wilt gain.

That alone to me (is) difficult. || What is this new thing thou sayest? *

It is loathsome (*δυσχερὲς*) to touch a man[s] diseased. || Not for me at least (to touch) thee.

* See note on Exercise XXX.

And convey me to the tomb of my father. || What is the object of this? (*ὡς τί δὴ τόδε;*)

That I may supplicate him to save me. || Justice at least requires this (*ὧδ' ἔχει*).

Do I touch then (*ἦ θίγω δῆθ'*) those-who bore me? || Yes (*γε*) if thou-obeyest[14r] the god.

Hail I-bid-thee (*μοι*), father. || Dear indeed (*γε*) (is) this word (which) I have received.

And the now present day — || Hath made me at least happy.

Plant firm (*ἀντερείδω*) now thy step. || Yes (*γε*) as far as I can.

But how shall I escape blame (at the hands) of the Achæans? || Care not.

But what (*τί γάρ*) if they ravage my country. || If I am present[π] —

What assistance wilt thou work? || With the weapons of Hercules —

How sayest thou? || I will prevent (them) approaching[ρ]. || Go-on, after kissing the ground.

Exercise XCVIII.

Tetrameters.

But which of my sons led-the-expedition thither? tell.
And how too did so large a host finish their course (*περᾶν*) on-foot?
Now the source of evils seems to have been discovered for all friends.
But my son completed this[p] with the boldness of youth (*τεῳ ξρασει*) unknowingly.

But if (*εἰ δέ τοι*) any-evils[p] befall, of these at least we at least should have enough,
Unhappily smitten by the heavy wrath of the deities.

We-must-obey, though by no means (*μηδέν*) pleasant. || (Yes) for all things are honourable at-the-fitting-time.
Knowest thou in whose power (*ἐφ' οἷς*) I now am? || Thou shalt speak, and sometime (*ποτ'*) I shall know, when I hear[τ].

Hear now my part (*τἀμά*). I praise Phœbus, though I praised[1τf] (him) not before.

I approve (*ἤνεσ'*) that thou blessest the god, changing (thy mind) ever (*ἀεί ποτε*); —
Slow are the (awards) of the gods somehow, even if (*εἰ— δέ*) at last (they are) not weak.

O alas, wretched that I am, captured by a woman's devices.
The marriage[p] hath escaped me; even if (*κεὶ μέν*) *the ship* was capturable
By pursuit[p], by-toiling I might have taken the strangers;
And now we-shall-*a*venge-ourselves-upon[10] his relative, who has betrayed[7 f] us.

But our hopes do not yet sleep, on which I trust, with (the help of the) gods,
To get possession of this Theban land, after-slaying[4τ] this man. —
Every man, even though one be a slave, delights to-see[τ] the light.

Arrange the following in metre and accent the words.

Exercise XCIX.

Anapæsts.

Συστ. 1.— *Five lines.*

τι γαρ συ προλιπων φυλακας κινεις ηδη στρατιαν, ει μη εχων τινα νυκτηγοριαν; ουκ οισθα πανοπλους Αργειους δορος κατεχοντας νυχιαν κοιταν ημιν πελας;

Συστ. 2.— *Six lines.*

εγω δυστανος, τι ποτε εργασαμαν; ποι αγαθας γνωμας παρεπλαγχθην; αιρετε δεμας μου, ορθουτε καρα· φιλαι λελυμαι συνδεσμα μελεων· φευ, φευ, τλαμων. και φιλοι συμφησουσι μοι.

Συστ. 3.— *Five lines.*

ω σχημα εομων, πως εισελθω; πως δε οικησω, δαιμονος μεταπιπτοντος; οιμοι. το γαρ μεσον πολυ. εσω με πεμπουσι ες ερημους κοιτας λεκτρων.

Συστ. 4.— *Five lines.*

ταδε δη οστα φερεται παιδων και δη φθιμενων· λαβετε, αμφιπολοι, αμενους γραιας· τι γαρ μειζον ετι τουδε παθος θνατοις αν εξενροις, η επιδεσθαι θανοντα τεκνα.

Exercise C.

Anapæsts.

Συστ. 5.— *Seven lines.*

ω πομποι, αγετε με, ινα ληψομεθα οικτρας κασιγνητας συμφυγαδας. οπου δε ελθοιμι, μητε μιαρος Κιθαιρων εσιδοι με, μητε εγω οσσοισι Κιθαιρωνα, μητε οθι μνημα Θυρσου ανακειται· μελοιεν δε αλλαισι βαγχαις.

Συστ. 6.— *Six lines.*

ουκετι, ουκετι δη αδε παις δειλαια ξυνδουλευσω σοι δειλαιῳ γηρᾳ· τον εμον δε βιον ου μετακλαιομαι, αλλα κρεισσων καιρος, θανειν, εκυρησε μοι.

Συστ. 7.— *Three lines.*

ουκουν φθογγος γε ουτε ορνιθων ουτε θαλασσης· σιγαι δε ανεμων εχουσι κατα τονδε Ευριπον.

Συστ. 8.— *Five lines.*

εγω πρασσω προφρονως ταδε τοισδε πολιταις, κατανασσαμενη αυτου μεγαλας και δυσαρεστους δαιμονας. ολεθρος δε σιγων αμαθυνει εχθραις οργαις και μεγα φωνουντα.

Exercise CI.

Anapæsts.

Συστ. 9.— *Three lines*

φευ, φευ, στεναχω το παρον πημα, το τε επερχομενον, πη ποτε χθη τεωματα τωνδε μοχθων επιτελλει.

Συστ. 10.— *Two lines.*

ἠ κλαυσω τους μογερους και δυσδαιμονας ατεκνους πολεμαρχους ;

Συστ. 11.— *Three lines.*

οἱ ἑητα κατα επωνυμιαν ωθως και πολυνεικεις ωλοντο διανοιᾳ ασεβει.

Συστ. 12.— *Five lines.*

γυναι βασιλεια, πρεσβυς Περσαις, συ τε πεμπε χοας ὑπο ϑαλαμους γης, ἡμεις τε αιτησομεθα ὑμνοις πομπους φθιμενων ειναι ευφρονας κατα γαιας.

Συστ 13.— *Seven lines.*

αλλα, διε Πελασγων, βουνας αγαθοισι αντι αγαθων, ποσφρων δε πεμψων δευρο ἡμετεων πατεων ευθαρση Δαναον, προνοον και βουλαιχον· πας τις ευτυκος επειπειν ϕογον αλλοθροοις· ειη δε τα λῳστα.

Exercise CII.

Anapæsts.

Συστ. 14.—*Seven lines.*

το μεν ευ πρασσειν εφυ ακορεστον βροτοισι· και μακαρες εδοσαν τῳδε πολιν μεν Πριαμου ἑλειν, νυν δε, ει αποτισει αἱμα προτερων, τίς ποτε βροτων ταδε ακουων ευξαιτο αν φυναι ασινει δαιμονι ;

Συστ. 15.—*Five lines.*

ω παι, ταυτα μεν κρεισσονα χρυσου, φωνεις δε μειζονα μεγαλης τυχης· χερες δε στυγερων τουτων των κρατουντων ουχ ὁσιαι, μαλλον δε γεγενηται παισι.

Συστ. 16.—*Six lines.*

και-ὑμεις χαιρετε· εμε δε προτεραν χρη στειχειν αποδειξουσαν ϑαλαμους· ἡγεισθε δε ὑμεις, πολισσουχοι παιδες Κραναου, τοισδε μετοικοις. αγαθη δε διανοια αγαθων ειη πολιταις.

Συστ. 17.—*Three lines.*

ἠ εστι βροτοις ιδουσι γνωναι πολλα· πριν δε ιδειν ουδεις μαντις των μελλοντων ὁ τι πραξει.

Exercise CIII.

Anapæsts.

Συστ. 18.—*Six lines.*

ω δωμα Ἀιδου και Περσεφονης, Ερινυες τε σεμναι παιδες Θεων, αἱ ὁρατε τους αδικους Θνησκοντας, ελθετε, αρηξατε, τισασθε φονον ἡμετερου πατρος, γενεσθε πολει τε επαρωγοι.

Συστ. 19.—*Seven lines.*

ω δεινον παθος ανθρωποις ιδειν, ω δεινοτατον παντων, οσα εγω ηδη προσεκυρσα · χαιρε, ω μελαθρον ξυμφρουρον εμοι, νυν τε, ω κρηναι ποτον τε Λυκιον, λειπομεν ὑμας, λειπομεν, ου δη ποτε επιβαντες τησδε δοξης.

Συστ. 20.—*Four lines.*

πειθου βασιλει · στειχωμεν κοσμησαμενοι ὁπλοις, και φραζωμεν ταδε ξυμμαχιᾳ · ταχα δε αν ὁ μετα ἡμων δαιμων δοιη νικην.

Συστ. 21.—*Four lines*

ταυτα μοι δοκει · οπαδοι, στειχετε · χαιρετε · ὁστις δε δυναται χαιρειν, και μη καμνῃ τινι ξυντυχιᾳ Θνητων, πρασσει ευδαιμονα.

END OF EXERCISES.

ENGLISH-GREEK INDEX.

Abhor, στῡγέω.
Abide, μένω, ἔμεινα.
to be Able, δύναμαι [ῡ].
Abode, τὸ ἕδος. τὸ δῶμα.
About, ἀμφί τινι *or* τινα. περί τινος.
to be About to, μέλλω, *with future, present, or aorist infinitive.*
Above, ὑπέρ τινα. ἄνω.
Absent, ἀπών, *from* ἄπειμι.
Accessible, εὐπρόσοιστος, ον.
Accident, συμ– *or* ξυμφορὰ (ᾰ).
Accompany, ὁμαρτέω.
Accomplish, ἀνῡτω [ῡ], ἤνῡσᾰ. τελέω, έσω. ξυμπεραίνω, ξυμπερᾶναι.
on Account of, ἕκᾱτι, *after the genitive.*
to speak Accurately, ἀκρῑβόω.
of Achilles, Ἀχιλλεῖος, ᾱ, ον [ᾰχ].
Acquire. κτάομαι, κέκτημαι, *cum vi præsentis* = I possess.
Act the villain, πᾰνουργέω.
Add, προσφέρω, προσοίσω.
in Addition to, ἐπί τινι, ἐπὶ . . . πρὸς. πρὸς τοῖσδε.
Address, *s.* τὸ πρόσφθεγμᾰ.
Address, *v.* προσφωνέω τινὰ.
Admiral, ναύαρχος.
Admire, ζηλόω.
Adorn, κοσμέω.
Advance, χωρέω.
Advantage, τὸ ὠφέλημᾰ.
good Advice, εὐβουλῑᾱ.
Advise, βουλεύω. πᾰραινέω, παραινέσω.
Aegean, Αἰγαῖος, ᾱ, ον.
Affair, πρᾶγμᾰ.
Affairs in our homes, τὰ — ἐν δόμοις.
Afterwards, ὕστερον.
Again, αὖθῑς. αὖ. πᾰλιν [ά]. αὖθις + αὖ.
Again and again, μᾰλ' αὖθῑς [ά].
Against, ἐπί τινα. ἐναντίον τινὶ.
Against each other, κᾰτ' ἀλλήλων.
old Age, τὸ γῆρᾰς, *dat.* τῷ γήρᾳ.
Aged, γεραιὸς, ὰ, ὸν, *sync. d. f.* γραια. γέρων, γέροντος.
Aged man, πρέσβῡς.
Agree to, συγχωρέω τινὶ.
Ah me, οἴμοι. ὤ μοι. οἵ 'γὼ.
what Aileth me? τί πάσχω;
Air, ὁ καὶ ἡ αἰθηρ, αἰθέρος.
in the open Air, ὕπαίθριος.
Alarm, βοὴ.
to be Alarmed, ταρβέω.
to be utterly Alarmed, ἐκπλήσσομαι.
Alas! οἴμοι, φεῦ (*sometimes extra metrum*).
Alive, ζῶν, ζῶσα, ζῶντος.
All, πᾶς, πᾶσᾰ, πᾶν. ἅπᾶς.
of All kinds, παντοῖος, ᾱ, ον.
by All means, μᾶλιστᾰ [άλ].
All together, ἅπᾶς, ἅπᾶσα, ἅπᾶν.
taking them All together, συνθείς.
when All is over, ἐπ' ἐξειργασμένοις.
Allege, τῑθημι [ῑ].
Alliance, κήδευμᾰ.
it is Allowed, ἔξεστι.
Ally oneself to, κηδεύω τινὰ.
Alone, μόνος, η, ον.
let Alone, ἔᾱ.
Already, ἤδη.
Also, τε, *enclitic*, καὶ.
Altar, ὁ βωμὸς.
Although, καίπερ, *always with a participle.*

Always, ἀεί. See *R.* 43.
Among, ἐν, μετά, *with dative.*
Anarchy, ἀναρχία.
Anchor, ἄγκυρα [ῠ].
Ancestral, πάτριος, ᾱ, ον.
Ancient, ἀρχαῖος, α, ον.
And, καί. τέ *enclitic, δὲ second word.*
And yet, καίτοι ; *if a negative precedes,* οὐδέ.
Anger, ὁ χόλος. ὁ θῦμός. ἡ μῆνις.
Angry *or* angered, θυμούμενος.
Announce, ἀγγέλλω.
Anoint, χρίω, χρίσω [ῐ].
Another, ἄλλος, ἄλλη, ἄλλο.
in Another Direction, ἄλλοσε.
Answer, ἀποκρίνομαι. χράω (*of an oracle*). ἀντιφωνέω τινί.
Any, τις, τινος, του, &c., *enclitic.*
Anyone, τ.s, *each of two* ἑκάτερος.
Anything, εἴ τι.
Anything *else (in a negative sentence),* ἄλλο μηδέν.
Anywhere (*with verbs of rest*), που. (*with verbs of motion*) ποι, *both enclitic.*
Apart, χωρὶς [ῐ].
Apparition, τὸ φάσμα. τὸ φάντασμα. ἡ δοξᾱ.
Appear, φαίνομαι, φάνῐμαι, ἐφάνην [ᾰ], πέφασμαι. ἐκφαίνομαι.
Appear bright, πρέπω.
Appear good, δοκέω, ἔδοξε.
Appropriate, οἰκεῖος, ον.
Apply, ἐπάγω [ᾰ]. ἐπῆγον.
Approach, προσέρχομαι, πλησιάζω τινι. στείχω. προσῐκνέομαι. πελάζω.
Argive, Ἀργεῖος.
of the Argi, Ἀργῷος, ᾱ, ον.
Argument, ὁ λόγος.
Arise, ἀνίστᾰμαι.
Arm, ὁ βραχίων [ῐ], ίονος. ὠλένη.
Arms, τὰ ὅπλα.
Army, τὸ στράτευμα [ᾰ]. ὁ στρᾰτός.
Around, περί.
Arrange, τίθημι [ῐ].
Arrive, ἔρχομαι, ἦλθον. ἀφικνέομαι, ἀφῑγμένος.
Art, τέχνη.
As, ὡς, ὅπως.
to be Ashamed, αἰσχύνομαι [υ]. αἰσχύνην [υ] ἔχω τινος.
Ask (=beg), αἰτέω *or* ἀπαιτέω.
Ask (a question), ἔρομαι, ἐρωτάω.
Ask (=demand), ἀπαιτέω.
Assembly, ἡ ἀκκλησία.
Assist, ἀρκέω, ἀρκέσω τινί. ὠφελέω τινά.
Assistance, πρωτωφέλησις.
Associate, χράομαι, χρήσομαι, *or* ξύνειμι [ῠ] τινι.
Assurance, τὸ θάρσος.
Assuredly, πάντως.
At all events, γοῦν (*second word*).
to be Attached, πίτνω.
Attack, προσβολή.
Attendant, ὑπηρέτης. ἀπάων, ονος [ᾰ]. πρόσπολος, ὁ καὶ ἡ.
of Attica, Ἀττικός, ἡ, όν.
having Auricles, κυρτός [ῠ], α, υν.
Avail, ἀρκέω, ἀρκέσω.
Avaricious, φιλαργύρος, ον.
Avaunt, ἔρπε.
Avenge, τιμωρέω.
Avenge myself on, ἀντιτίνομαι, ἀντιτίσομαι [ῐ], τίσομαι [ῐ].
Avenger, τιμωρός.
Avoid (one anxious to), φεύγων, οντος.
Awake up, ἐξεγείρομαι.
go Away, φρούδος βαίνω.
Away! ἔρπε.

B.

Babe, τὸ βρέφος.
Back, *s.* νῶτον.
Back, *adv.* πάλιν [ᾰ].
Bad, κακός, ἡ, όν. φαῦλος, η, ον.
Badly, κάκως.
Band, ὁ λόχος.
Banish, ἐξελαύνω, -ελῶ, -ᾷς. ἀπαλλάσσω.
to be Banished, ἐκπίπτω, ἐκπεσοῦμαι. φεύγω, φευξοῦμαι, πέφευγᾰ.
Banishment, φυγή.
Barbarian, βάρβαρος, ον.
Base, κάκος, ἡ, ον. κακῖνος. κάκιστος.
Basely, αἰσχρῶς, αἴσχιον, αἴσχιστᾰ.
Basket, τὸ κάνεον=κανοῦν. [For the accent, see Praxis Græca, Part III. *R.* 13.]

Bathe, νίπτω.
Battle, μάχη [ᾰ].
Be, εἰμί, ἔσομαι, ἔσται. γίγνομαι, γενήσομαι, ἐγενόμην. πέφῡκᾰ, ἔφῡν.
may it Be! γένοιτο.
Be it so! εἶεν.
Be upon, ἔπειμῐ.
Bear (=bring forth), τίκτω, τέξω, τέτοκα, ἔτεκον. φύω, ἔφῡσα.
Bear (=endure *or* carry), φερω.
Beard, τὸ γένειον.
Beast, ὁ θήρ, θηρός.
Beauty, τὸ κάλλος, ωρφὴ.
Because that, ἀνθ' ὅτου.
Become, γίγνομαι, γενήσομαι, γέγονα, γεγένημαι, γεγὼς, γεγωτος.
it Becomes, χρὴ. δεῖ. πρεπει.
Bed, εὐνὴ. κλίνη [ῐ]. τὸ λέχος. λέκτρον.
Beer (barley-wine), μέθυ ἐκ κριθῶν.
Behold, γίγνομαι. *See* Become.
Before me (=before I did), πρότερον ἐμοῦ.
Before, πρὶν, *infin.* πάρος [ᾰ], *with gen.* πρόσθεν. πρό τινος. πρὶν, *absolutely.*
Beg, αἰτέω. ἀπαιτέω. δέομαι.
Beg back, ἀπαιτέω.
Beggar, πτωχος.
Beget, φύω, ἔφῡσα. φῡτεύω. τίκτω, ἔτεκον.
Begin, ἄρχομαι.
Beginning, ἀρχὴ.
on Behalf of, ὑπὲρ, περί τινος. τινὸς ἑκάτι *or* ἑνεκᾰ.
Behold, λεύσσω.
Behold! ἰδοῦ, *verb* ; ἰδού, *interjection.*
Beholder, θεωρὸς.
Being, ὤν, οὖσά, ὄν.
Beloved, φίλος, η ον [ῐ].
Below, ἔνερθε. ὑπένερθε. κάτω [ᾰ].
Bemoan, στενω.
Beneath, ὑπὸ, *gen. or dat.*
Beneath the earth, τῆς γῆς νέρθεν. ἔνερθε χθονὸς.
Bend, κάμπτω.
Benefit, ὀνίνημι, ὄνησα.
Beseech, λίτομαι, ἱκνοῦμαι.
Beside, *with verb of rest,* παρά τινι ; *with verb of motion,* παρά τινα.
Besides, πρὸς τούτοισι.
Best, ἄριστος, η, ον. κάλλιστος. κράτιστος [ᾰ].
as is Best, τὰ λῷστᾰ.
have the Best, κρᾰτέω.
Bestow (in marriage a daughter, *collocare filiam*), ἐκδίδωμι, ἐξεδων or ἐξεδουν κόρην.
Betray, προδίδωμι, προΐδων, προδοὺς.
Better, κρείσσων, ἀμείνων, καλλίων [ῐ].
Betters, οἱ κρείσσονες. οἱ κρᾰτοῦντες.
Between (=partaking of the nature of both), μεταίχμιος, ον.
Bewail, ἀποιμώζω, -ώξω. κλαίω τινά.
Bid, κελεύω.
Bind, συνδέω. συνέδησα.
Bitter, πῐκρὸς. ὰ, ὸν.
Blame, *s.* ὁ ψόγος. αἰτίᾱ.
Blame, *v.* μεμφομαι. ἐλέγχω. αἰτιάομαι.
to be Blamed, μεμπτὸς.
Bless, εὐλογέω.
Blessed, μάκαρ, μᾰ. ἄρες [ᾰκ].
greatly Blessed, ὁ με ὄλβιος.
Blessings, τὰ κᾶλὰ.
Blind, *adj.* τυφλὸς, ἡ, ὸν.
Blind, *v.* τίθημι τυφλὸς.
Blood, αἷμᾰ.
Bloodshed, αἷμα χῦτὸν.
stain with Blood, αἱμάσσω, -ξω.
Blood-stained, μιαίφονος.
Blood-thirsty, φίλαιμᾰτος, ον. μιαίφονος, ον.
Bloody, φοίνιος, ᾱ, ον.
Bloody-reeking, αἱμᾰτοστᾰγὴς, ὲς.
Blot out, ἐξάλείφομαι.
Boast oneself, ἐξεύχομαι.
Boasting, ὁ κόμπος.
Body, τὸ σῶμα. τὸ δέμᾰς.
Boiling, ζέων.
Bolt, κληῖθρον.
Bone, ὀστέον.
to be Born of, πεφῡκέναι. φῦναι.
Born, γεγὼς, γεγῶσᾰ.
Both, *adj.* ἄμφω.
Both . . . and . . . τε—καὶ. καὶ—τε. καὶ—καὶ.
Bound, δέσμιος.
Bounds, Boundary, ὁ τέρμων, ονος.

Boy, παῖς, παιδός.
Branch, ὁ κλάδος [ά].
man of Bravery, ἀνὴρ εὐψῡχος.
Breath, πνοή.
Breathe, πνέω.
Breathe forth, ἐκπνέω, -εύσω.
Breeze, πνοή.
Bridal, νυμφικός, ή, όν.
Bride, νύμφη. κόρη.
no Bride, ἄνυμφος.
one who leads a Bride, νυμφαγωγός.
Briefly, συντέμνω. τεμῶν.
Bright, λαμπρός, ά, όν. φαεννός, ή, όν.
Bring, ἄγω [ά]. φέρω, οἴσω, ἐνηνοχα, ἤνεγκά, ἤνεγκον.
Bring forward, προφέω.
Bring near, προσάγω, -ήγαγον, -ἄγαγε.
Brother, κάσις [ά], ἄδελφός. κᾰσίγνητος, κᾰσίγνητον καρα [άρ].
Brotherless, ἀνάδελφος [ᾰδ].
Bulwark, ἔρῡμά.
Burn, πίμπρημι, πρήσω.
Bury, θάπτω. θάψω.
Business, τὸ πρᾶγμᾰ.
But, ἀλλά.
But that, ὅπως οὐχ . . . [ἔχειν].
Buy, ὠνέομαι.
By all means, μᾶλιστᾰ [άλ].
By the Gods, πρὸς θεῶν.
By thy beard, πρὸς γενείου.

C.

Cable, ὁ κάλως [ά].
Calamity, ξυμ- or συμφορᾰ [ά]. πῆμα. κᾶκόν. ἄτη. τυχη [ύ].
what Calamity thou art in, ὅν' εἶ κακοῦ.
Call, κάλέω, καλέσω, κέκληκα, κέκλημαι, κλῃθήσομαι. εἶπον, εἰπεῖν.
Call forth, ἐκκάλεω.
Can, δύνάμαι, δυνασαι = δύνῃ, δύνᾶται. σθενω.
Cannot, οὐ δυναμαι, οὐκ ἂν δῦναίμην or σθενοιμι.
it Cannot be, οὐκ ἔστιν.
Captive, αἰχμάλωτις, ίδος [ις, ίδος].
Capturable, ἁλώσῑμος, ον.
Captured, αἱρεθεὶς.
I Care for something, μέλει τί μοι.
I Care not, οὐ φροντίζω.
I have no Care, οὔ μοι φροντὶς [ι].
take Care, φῡλάττομαι.
Catch, ἀγρεύω.
Carry, φερω. κομίζω.
help to Carry, συγκομίζω.
Cast, βαλλω.
Cast out, ἐκβάλλω, ἐκβαλῶ.
Cast in one's teeth, ἐπιπλήσσω τ. τινι.
Cause, αἴτιος, ᾱ, ον.
Cease, παύομαι, πέπαυμαι.
Certain, τις, enclitic.
Cessation, ἡ διάλῡσις.
Chain, ὁ δεσμὸς, plural, τὰ δεσμὰ.
Chamber, ὁ θάλάμος, ου [άλ].
Change, s. ἡ μετάστᾰσῑς.
Change, v. μετάβάλλω.
Chariot, ἁπήνη. τὸ ἅρμᾰ. ἄντυξ, ῡγος.
Charioteer, ἁρμάτηλάτης [ά].
Chastisement, σωφρόνισμᾰ.
Cheerful, εὔφρων, ονος.
Chief, ἄναξ, ἄνακτος. ὁ φὰς, φωτὸς.
Chiefly, μᾶλιστα [άλ].
Child, τὸ τέκνον. νήπιος, ᾱ, ον.
belonging to his Child, παιδεῖος, ᾱ, ον.
Childless, ἄπαις, ἄπαιδος. ἄτέκνος (ὁ καὶ ἡ).
having many Children, πολῠτέκνος, ον [ῠ].
mother of fair Children, εὔπαις.
Choose (=will), βούλομαι. θέλω.
Choose (=make a choice), αἱρέομαι, εἱλόμην. ἑλέσθαι.
Citiless, ἄπολις.
Citizen, πολίτης [ί]. πολῖται. δάστὸς.
City, ἡ πόλις, or metri gratiâ, πτόλις. τὸ ἄστύ.
Clasp, ἅπτομαί τινος.
Clatter, ὁ κτύπος [ύ].
Clear, σάφὴς. ἐμφᾰνὴς. τορὸς.
make Clear, σάφηνίζω.
rise Clear, πρεπω.
Clearly, σάφῶς, σᾰφέστερον. τορῶς.
Clever, σοφὸς, ή, όν. δεινὸς, ή, όν.
Cling to, ἔχομαι, ἕξομαί τινος.
Close (= shut), συγκλείω.
Close (= bring close together), ξῠνάπτω.

Coincide, συμπῖπτω [ῐ].
Cold, ψυχρὸς, ᾱ, ὸν.
Colt, ὁ πῶλος.
Come, ἔρχομαι. εἶμῐ. ἐλήλῡθα, ἦλθον, ἐλθὲ. ἔωλον. μεθίστᾰμαι[3]. ἀφικνέομαι, ἀφῑξομαι. ἀφῖκόμην. ἱκνεομαι, ἱκόμην, ἵκοιμην.
I am Come, or I have Come, ἥκω πάρειμι. ἀφῖκόμην.
Come! εἶᾶ.
I had Come, ἧκον, ες, ε
Come forth, χωρεω. ἐξερχομαι. προθαίνω.
in Comfort, καλῶς.
Commence a contest, στᾰσιν [ά] τυγχάνω. προτιθημι ἀμιλλᾰν.
Common, κοινὸς, ή, όν.
Companion, ἥλιξ, ήλικος. ὁμῆλιξ.
Compendiously, συλλαμβάνω[3]π.
Complete, περαίνω. ἀνύτω. ἤνῦσᾰ. τελέω, it shall be completed, τελεῖται.
Conceal, κρύπτω. κεύθω.
to be Concealed, κέκευθα.
Concerning, περί τινος.
Conclusion, τὸ τέλος.
Conductor, πομπαῖος.
Confound, συγχέω, σῠνέχεα.
Confuse, συγχέω, συνεχῦθην [ύ].
Conjecture, συμβάλλω.
Connexion (by marriage), ὁ κηδεύων, κηδεύσᾰς.
one must Conquer, νῑκητέον.
Consider (= hold, like the Latin duco, habeo), ήγέομαι. ἔχω. λογίζομαι.
Contend, μάχομαι [ά].
be Content, στέργω.
Contest, ἀγὼν, ῶνος. ἡ στᾰσῐς [ά]. ἄμιλλᾰ, ης.
Contrary to, ὑπαντὰξ.
Contribute, ξυμβάλλομαι.
Contrivance, τὸ σόφισμᾰ.
Contrive, βουλεύω.
Convey, κομίζω. πορεύω; to one's own house, κομίζομαι ἐς δόμους.
get secretly Conveyed, ὑπεκτίθημι.
Convincing, εὐπειθὴς.
Corpse, ὁ νέκυς. ὁ νεκρὸς. φόνος, collective = corpses.
Couch, τὸ λέχος. εννὴ. δέμνιον. κοιτη.
Counsellor, πρόξουλος.
Countless, μῦρος, ᾱ, ον (note the irregular accent).
Country, χωρᾶ.
one's Country, πᾶτρὶς, ίδος [ῐ]. πᾶτρᾶ, ᾶς [άτ].
Courage, ἀνδρειᾶ.
take Courage, be of good Courage, θαρρέω.
Cover, ἀμπέχω. κρύπτω.
Coward, δειλὸς.
Cowardice, δειλίᾶ.
Cowardly, ἄνανδρος, ον.
Credit, τὸ κλεος.
Creep or creep along, ἕρπω.
Creep secretly over, ὑφέρπω τινὰ.
Crime, αἰτια.
to be at the Crisis, μεσόω.
Cross, περάω. διαπεράω.
Crowd, ὁ ὄχλος.
Crown, s. στέφᾰνος.
Crown, v. στέφω, ἔστεμμαι.
Cry, βοὴ.
Cry aloud, ἀνολολύζω, -ξω.
Cunning, σοφὸς, ή, όν.
Cup, πώμᾰ.
Curse, κᾰτᾰρᾶ, ᾶς [ρὰ]. ἀρᾶ [ἀρὰ].
Cut, τέμνω, ἔτεμον.
Cut through, διᾰλαγχάνω, λᾰχεῖν.
Cut to pieces, κᾰταξαίνω.

D.

Daily life, ὁ κᾰθ' ἡμέρᾶν βίος.
Danger, ὁ κίνδῡνος.
Dare, τολμάω, τολμήσω. τλῆμι, ἔτλην.
one must Dare, τολμητέον.
Daring, ἡ τόλμᾰ. τὸ θρᾰσος [ά].
Daring deed, τὸ τόλμημᾰ.
Dark, μέλᾶς, αινα, ᾶν.
Darken, σκοτόω.
Darkness, ὁ σκότος.
Dash down, intrans. σκήπτω.
Dash down, trans. θράσσω.
Daughter, θῡγᾰτηρ [ά], θυγᾰτρὸς, θύγατερ, θυγατέρες, θυγατράσι. ἡ παῖς, παιδὸς. κόρη.

Day, ἡμέρᾱ.
one Day, ποτὲ, ποτέ.
Dead, θανὼν, ὀυσα, ὀν. κατθάνὼν.
Dead body, ὁ νεκυς. See Corpse.
I was Dead, ἔθνηκον.
Deadly, θανατικὸς, ὴ, ὸν.
Dear, φίλος, η, ον [ῐ]. πρυφιλὴς, ές.
Dearer, φιλτερὸς.
Dearest, φιλτατος.
Dearly, ὁ δαπάνος [ᾰ]. ὁ μόρος.
to Dearness, κλαυσιγελως.
Death, a fit of, ξενάπατης [ᾰτ].
Death, cause of, ἐναίσιμος.
Death, to put to, ἀποκτείνω. ἀποκτίννυμι.
Debate, to, διαβουλεύω. διαβουλεύομαι.
Debt, ὁ χρέος. ἡ ὀφείλημα. ὀφειλή [ᾰ].
Debtor, κλέπτης.
Decay, to fall into, ξεπατῶ [ᾰτ].
Deceit, κλοπὴ. ἐνεδρεύτη.
Deceive a girl, δελεγεπῶσκω δόλον [ῐ].
Declare beforehand, προσημαίνω.
Decree, ὁ ψεφισμὸς.
Deed, τὸ ἔργον = πρᾶγμα.
Deem, νομίζω. ἡγέομαι.
Deem happy, ὀλβίζω. εὐδαιμονίζω. μακαρίζω.
the Deep, τὸ πελάγος.
Deeply, μεγᾰ.
Defender, ἀμυντὴρ.
Defer, ἀξιόω.
Delay, ὠκνέω. βραδύνω. σχολάζω. ματάω.
we must Delay, ὠκνητέον.
Deliverance, ἀπαλλαγὴ.
Delight, to, τέρπω. Mid., εὐφραίνω.
with Delight, ἡδέως.
Demand back, ἀπαιτέω.
I will Depart, ἄστομι. ἀπαλλάσσω
Departing = having gone, went and . . . ἀπελθὼν.
it has Departed, ἀποπτάμαι.[5]
Depth, στέρνα.
Deprived, ἄκοιτος, ον. τηπέμενος. ἔρημος, ον. ἐστερημένος.
be Deprived of, ἀπολείπομαι. See *R.* 4., *note* *.
Desert, ἐρημιὰ.
Deserts, τὰ ἐπάξιᾰ.
Deserted, ἔρημος, ον. μόνος, η, ον.
Deserving, ἄξιος, ὰ, ον.
Design, s. τὸ βούλευμα.
Design, v. βουλεύω. βεβούλευμαι. μετανιάω.
Desire, s. ὁ πόθος. ὁ ἵμερος.
Desire, v. μαστεύω.
Despoil, ἐπιφλύω. See *R.* 44. c.
Despoiling, ἔκπωτος, ον.
Destroy, ὤλεσα. ὄλον. κατασκάπτω, κατεσκάπτω. διαπείρω, διέπορκα. ἀπόλλυμι. ἀπόλεσα κάθημαι. καθεῖλον. πτόλεω. ἐξέλων. Iv. 97. 17.
Destruction, ὄλεθρος. φθορᾶ [ᾰ].
Desultory, ἀλλόμενος, ᾱ, ον.
Determined, ὁ δηρικεινος.
Device, μηχανὴ. βουλευμᾰ. τέχνη.
Dice, οἱ κύβοι [ῠ].
Die, θνήσκω. θάνοῦμαι. τεθνηκα, ἔθανον, τεθνᾶσι. καταθνήσκω. κάτθανόμαι, κατέθανον.
Die with, συναποθνήσκω, συνέθανον.
Die for, ὑπερθνήσκω.
Die on behalf of, προθνήσκω, προὔθανον.
Difficult, πρόσαντης, ες.
with Difficulty, χάλεπῶς.
Direct, v. νωμάω.
Disclose, ἀνοίγω.
Discover, μανθάνω, ἔμαθον. ἐξευρίσκω. εὑρίσκω, ηὕρημαι.
Disease, ἡ νόσος.
Diseased, νοσῶν (=νοσέων), νοσοῦντος.
Disgraceful, αἰσχρὸς, ᾱ, ον.
Disgracefully, αἰσχρῶς, αἴσχιον, αἴσχιστᾰ.
Disgust, ἄση.
Dishonour, ἀτῑμάζω, ἀτῑμάω.
Dishonoured, ἄτῑτος.
Dishonourably, ἀτῑτως [ῐ].
Disorder, ἀκοσμιὰ.
Disorderly, ἄκοσμος.
to be Dispirited, ἀθῡμέω.
Dispositions, τὸ λῆμα.
Dispatch, τάράσσω, –ξω.
Divine, δῖος, διά +, δῖον.
Do, δράω, δράσω [ᾰ]. πράττω. ποιέω ἐργαζομαι, εἴργασμαι, εἴργᾰσαι.

† πότνιᾰ, δῖᾰ, μάῖᾰ, are the only feminine adjectives in ιος with the ι short

what are we to Do? τί δρῶμεν;
Dog, κυὼν, κῠνὸς.
Doing, τὸ πρᾶγμᾰ.
Doors, πῦλαι [ύ].
Double, διπτῦχος, η, ον.
in a Doubtful way, διχορρόπως.
Down, κάτω [ά].
Drag, ἕλκω, ἕλξω. σπάω. ἐσπάσθην. ἀνελκω.
Drag from, ἀποσπάω, –άσω [ά].
Draw, σπάω, ἔσπασα.
Draw forth, ἐξέλκω, ἐξεῖλκον.
Dread, s. δεῖμα.
Dread, v. ταρβέω.
Dreadful, δεινὸς, ἡ, ὸν.
Dreadfully, δεινὸν.
Dream, ὁ ὄνειρος, irreg. plur., τὰ ὀνείρᾰτᾰ, and ὄνειρᾰ.
Dress, στολὴ.
Drink, πῖνω [ῐ]. πῖομαι, πέπωκᾰ, ἔπῐον.
Drive from, ἐξ–, or ἀπελαύνω, ἠλᾰσα.
Drive beyond, βάλλω ἔξω.
Drive off, ἄμῡνω [ῠ].
Dust, ἡ κόνις.
Dwell, οἰκεω. ναίω δόμον. οἰκίζομαι.
cause to Dwell, οἰκίζω.
Dwell with, συνναίω.
Dweller, κτιτὴς.

E.

Each, *of two things*, ἑκᾰτερος [ᾰ].
Each, *of two or more*, ἕκαστος.
Each other, ἀλλήλω, οι.
Ear, τὸ οὖς, ὠτὸς, ὠσί.
Earth, γῆ. (the ground), οὖδᾰς.
beneath the Earth, χθόνιος.
Easily, ῥᾳδιως. ῥᾷον, ῥαστᾰ.
Easy, ῥᾴδιος, ῥᾴων, ῥᾷπτος.
Easy (of approach), εὐπρόσοιστος, ον.
Eat into, δαπτω τι.
Echo, Ἠχὼ.
Edge, κρύσπεδον.
Efficacious, δραστήριος, ον.
Either . . . or, εἴτε . . εἴτε. ἢ . . ἢ.
Electra, Ἠλέκτρᾰ.
Else, ἄλλος, η, ο.
Embrace, προσπτύσσομαι, –πτ ξομαι. ἀσπάζομαι.
Embroidered, ποικίλος, η, ον. [For the accent, see Praxis Græca, Part III., *R.* 27.]
End, s. τελευτὴ.
End, v. τελευτάω. λῦω.
Endure, φερω. ἐξανεχομαι.
Enemy, ἐχθρὸς, ὰ, ὸν. πολέμιος, ᾱ, ον.
bitterest Enemy, *id., superlative.*
Enfold, περιβαλλω τινὰ.
Enigma, αἴνιγμᾰ.
Enjoy, χράομαι, χρήσομαι, ὀνίνημι, ὀνήσω, ὤνησά τινος.
Enjoy myself, εὐφραίνω ἐμαυτὸν.
Enjoyment, ὀνησις.
Enlarged, ἐνσπονδος.
Enough, ἄλις.
it is Enough, ἀρκεῖ.
Enquire, ἱστορεω. ἐξιστορέω. πυνθάνομαι.
Enrich, πλουτίζω.
Enter, εἰσέρχομαι, εἰσῆλθόν τι. εἰσβαίνω.
Enter together, συνεισβαίνω, –έβην.
Enter on a contest, ἐς στᾰσῖν [ά], ἄπέρχομαι.
Entertain guests, ξενοδυχέω.
Entrance, ἡ εἴσοδος.
Entreat, ἄντομαί τινα.
Enviable, ζηλωτὸς. ἐπιφθονος, ον.
Enwrap, περιπτύσσω.
Equipment, στόλισμᾰ.
Err, ἁμαρτάνω or ἑξαυ.
Error, s. τὸ ἀμπλάκημα [ά].
to be in Error, σφαλλομαι.
Escape, s., ἡ ἔκβασις. ὁ πόρος.
Escape, v. φευγω, φεύξομαι, πέφευγα, ἔφῡγον; *also* ἐκ *and* ὑπεκφεύγω. διαφεύγω.
Escape notice, λανθάνω, ἔλᾰθόν τινα.
Even if, καὶ + ἂν.
Even though, *id.*
at all Events, γοῦν. γε, *enclitic.*
Ever, ἀεὶ, αἰεὶ. αἰὲν. ποτὲ.
Every, πᾶς, πᾶσα, πᾶν.
Every man, πᾶς. πᾶς τῖς. πᾶς ἀνὴρ.
Every one, πᾶς. πᾶς τις.
Every thing, πάντα.
in Every way, παντᾰχῆ.
Everywhere, παντᾰχού.

Evil, κάκὸς, ἡ, ὸν. φαῦλος, η, ον.
with Evil mind, κἄκως φρονέων.
Evil, s. κάκὸν. ὁ πόνος. ὁ μόχθος.
Exasperate, θήγω.
Excel, ὑπερφέρω.
Excellent, ἐσθλὸς, ἡ, ὸν. ἄριστος.
most Excellent, ἄριστος. φερίστος. ἔξοχος.
Excellently well, κάλλιστᾰ δὴ.
Except, πλὴν, *with genit.*
Excuse, ἡ προφάσις. ἡ αἰτίᾱ. ἡ σκῆψις.
Exhaust, ἐξαντλέω.
Exhortation, πάραινεσις.
Expect, προσδοκάω.
to head an Expedition, στρᾰτηλᾰτέω.
Expel, ἐξελαυνω. ἐξελῶ, ᾷς, ᾷ. ἐλαύνω.
Expose, ἐκτιθημι.
Expression, ὁ λόγος.
Extend, ἐκτεινω.
Eye, τὸ ὄμμα. ὁ ὀφθαλμὸς. ἡ κόρη. βλέφαρον.
Eyeball, ἡ κόρη.
Eyelids, τὰ βλέφᾰρᾰ.

F.

in his Face, ἐναντίον.
Face, ὄμμα. τὰ πρόσωπᾰ.
Fail = faint, ἀπείρηκα. = miss, ἁμαρτάνω. ἥμαρτον. σφάλλομαι, ἐσφάλην [ά].
Fail utterly, ἐξαμαρτάνω.
Faint, πολλειπω.
Fair, εὐπρεπὴς, ἐς.
mother of Fair children, εὔπαις.
Fair *or* Fair-haired, ξανθὸς, ἡ, ὸν.
Faith, ἡ πίστις.
Faithful, πιστὸς, ἡ, ὸν.
Fall (of a city), ἡ ἅλωσις.
Fall, πίπτω. πεσοῦμαι, πέπτωκα, ἔπεσὸν. πίτνω [ί].
Fall in, συμπίπτω.
Fall on, ἐμπίπτω.
Fall from, ἐκπίπτω.
Fall upon, πίπτω ἔν τινι. προσπίπτω τινὶ. ἐπεμπίπτω.
Fall short of, λειπομαί τινος.
False, ψευδωρηος, ον.
False-prophet, ψευδάμαντις.
False to his name, ψευδώνῠμος.
Family, ὁ οἶκος. τὸ δῶμᾰ.
Famous, κλειτὸς, ἡ, ὸν.
as Far as, εἰς ὅσον.
Fare, πασσω, πέπρᾱγα.
Farewell, χαῖρε, χαιρέτω.
Fare ye well, χαιρετε.
Fastened, πασσᾰλευτὸς.
Fate, τυχη [ῠ].
Fated, πεπρωται.
Father, πάτηρ, πᾰτρὸς, πατρὶ, πατερᾰ, πάτερ [ά], πατράσι [ά].
of one's Father, πατρῷος, φᾰ, φον.
Fatherland, πάτρα. πάτρις, ἴδος [ί].
Fatherless, ἀπάτωρ [άτ].
Favour, ἡ χάρις [ᾰ].
Favourable (wind), οὔριος, ᾱ, ον.
Fear, s. ὁ φόβος.
in Fear, τρέσας.
Fear, v. [δειδω], ἔδεισᾰ, δέδοικᾰ, *cum vi praesentis.* τρέω, τρεσω. φοβέομαι. ταρβέω.
do not Fear (=scruple), μὴ αἰδέομαι.
Fearful, δεινὸς, ἡ, ὸν.
Feast, ἑᾰλια, ας. ἡ δαὶς, δαιτὸς.
Fellow-citizen, ἀστὸς.
thy Fellow-slave, σύνδουλός σεθεν.
Fellow-trader with, ξυνέμπορος.
Female, θηλὺς, εῖᾰ, ὐ.
Fetch, ἄγω. ἄξω.
come to Fetch, μετέρχομαι.
Few, ὀλίγος, η, ον. (Note the irregular accent.)
but Few, ὀλιγοι [ι].
Field, ὁ γύης, ου.
Fifty, πεντηκοντά.
Fight, μάρνᾰμαι. μάχομαι.
Fight a fight, ἀγωνίζομαι ἄγῶνᾰ.
Fight against *or* with, μάχομαί τινι.
hard to Fight with, δύσμᾰχος.
Fighters mounted in chariots, ἐπιστᾶται [ά] ἁρμᾰτων [ά].
Fill up, πληρόω.
to be Filled, πλήθω τινὸς.
Find, εὑρίσκω, εὑρήσω, ηὕρηκα. ηὗρον, εὗρὰν, εὑρεθην. ἐξευρίσκω. (= light upon), λαμβάνω.
Fine, λεπτὸς, ἡ, ὸν.
Finish one's course, ἄνῦτω [ύ].
Fire, τὸ πῦρ, πῠρὸς.
Fire-signal, ὁ φρυκτὸς.

First, πρῶτος, η, ον.
be First, φθᾰνω. [ά.]
First of all, τὸ πρῶτον.
First = before that time, πᾰροιθεν [ά].
for the First time, πρῶτον.
holds First place, νῑκάω.
in the First place, πρῶτῶν μὲν.
First-fruits, ἀπαρχὴ.
Fit, χρὴ. εἰκὸς.
Fitting time, ὁ καιρὸς.
Flash, τὸ σέλᾰς.
Flatter, αἰκάλλω. θωπεύω.
Flesh, κρεᾶς, *g. pl.* κρεῶν. ἡ σὰρξ, σαρκὸς.
Flight, φῦγὴ.
Flock, ποιμνὴ.
Flourish, ἀνθέω. εὐτῠχέω. θάλλω.
Fly, φεύγω, φεύξομαι, πέφευγα, ἔφῦγον.
Fly from, φεύγω, *with accus.*
Flying, φῦγὰς, ἄδος [ά].
Foam, ἅλμη.
Fold, ἡ ποίμνη.
Follow, ἕπομαι, ἕψομαι, εἰπόμην, ἑσπόμην.
Follow after, μέτειμί τι.
as Follows, τάδε.
Folly, μωρίᾰ.
Fond, φίλος, η, ον [ί].
to be Fond of, ἐράομαι, ἠράσθην.
Fool, Foolish, μῶρος. μᾶταιος, ᾱ, ον [ά].
Foot, πούς, ποδὸς, ποσὶ.
on Foot, πεζὸς, ἡ, ὸν.
Footstep, ποδῶν βάσις [ά].
For, *conj.* γὰρ (*never first word*).
For, *prep.* ὑπέρ τινος.
Forbid, ἀπαυδάω, ἀπηύδων.
Force, βίᾱ.
Foreign, βάρβᾰρος, ον.
Foretel, προὐννεπω, θεσπίζω.
Forethought, προμηθίᾰ. πρόνοιᾰ.
Form, τὸ εἶδος. τὸ δεμᾰς.
the Former, ὁ πᾰροιθε [ᾰ].
Formerly, ποτὲ, *enclitic.* πᾰρος [ά]. πρόσθεν.
Forsake, προδίδωμι.
Forth, ἔξω.
be Fortunate, εὐτῠχέω[4].
Fortune, *or* good Fortune, τῠχη [ῠ]. τὰ ἀγᾰθᾰ [ᾰ].
shall be Found, πᾰρέσται.
Four-horsed, τέθριππος, ον.
Fourth, τέταρτος.
Fragment, λείψᾰνον.
Free, *adj.* ἐλεύθερος, ᾱ, ον.
Free, *v.* ἀπαλλάσσω τινά τινος. (See *R.* 46.)
Freed, ἀφειμένος.
Freedom of speech, παῤῥησίᾱ.
Freely, ἐλευθέρως.
Fresh-killed, νεοσφᾰγὴς.
Friend, φίλος, η, ον [ί]. ξένος.
Friendless, ἄφίλος.
Friendly, φίλίος, ᾱ, ον [ί]. φῖλος, η, ον. φίλόξενος, ον.
not Friendly, μὴ φίλος.
Friendship, ξενιᾱ.
to be Frightened *or* amazed, ἐκπαγλέομαι.
From, ἀπὸ, ἐκ, *genit.* πᾰρᾰ [ά], *id.*
Front (between two armies), τὰ μεταίχμιᾰ.
Fruit, ὁ κάρπος.
Fruitless, ἄκάρπωτος, ον.
Fulfil, ἐκπίμπλημι, ἐκπλήσω.
Full, πλέος, ᾱ, ον. πλεως, πλεᾱ, πλέων.
Funeral-pile, ἡ πῦρὰ.
Future, μέλλων.
for the Future, πρόσω. ἐς τὸ λοιπὸν.

G.

Gain, κερδαίνω, κερδᾰνῶ, ἐκέρδᾰνα, τυγχάνω, τεύξομαι, ἔτῦχον. κτάομαι.
Gain for oneself, αἱρέομαι, εἱλόμην, ἑλέσθαι.
Gain a thing from a person, τυγχάνω τί τινος.
Gain this (victory), ἐκνῑκάω τάδε.
Gain *or* Gains, τὸ κέρδος.
will Gainsay, ἀντερέω.
Garland, τὸ στέφος.
Garment, ὁ πέπλος.
Gate, πύλη [ῠ]. πῠλωμα [ῠ].
General, στρᾰτηγὸς.
Generated, γενεᾱ, ᾶς.
Get, κῦρέω, *with gen.*

Get in time, φθάνω [ά].
Get rid of, ἀπαλλάσσω τι.
Gift, δῶσις. δώρημα.
Girl, κόρη, κόρης.
Give, δίδωμι, δώσω, δέδωκα, ἔδωκα, ἔδων.
Give in return, ἀντιδίδωμι.
Give out, ἐκδίδωμι, ἔξεδον.
Give up, μεθίημι [ι], μεθήσω, μεθῆν, μεθεῖς.
Glad, ἥδων. ἡδόμενος.
Gleam, τὸ σέλας.
Glorious, κύκλης, ές.
Go, χωρέω. βαίνω, βήσομαι, βέβηκα, ἔβην, βήθι, βάς. βαίην. βῆναι, βάς, βεβάα. εἶμι, ἴθι, ἴέναι, ἰών [ῐ]. στείχω.
I will Go away, ἄπειμι.
Go away, ἀπαλλάσσομαι.
Go back, ἀπέρχομαι, ἀπῆλθον ἀπίδς.
Go down, ἀπειμι κάτω [ά].
I will Go, εἶμι.
I must Go, πορευτέον μοι.
Go in, εἰσέρχομαι, εἰσειμι.
I will Go out, ἐξειμι. ἐξέρχομαι.
to Go out of, ἔξω πάρειμι.
Good, κέντρον.
God, θεός. δαίμων, ονος.
by the Gods, πρὸς θεῶν.
Goddess, θεά.
I am Going, εἶμι, eam as future.
Gold, ὁ χρυσός.
Gold-wrought, χρυσήλᾰτος, ον.
Golden, χρυσοῦς, ῆ, οῦν.
I am Gone, οἴχομαι, ἀπόλωλα.
Good, ἀγᾰθός, ἡ, όν. ἐσθλός, ἡ, όν. χρηστός, ἡ, όν. γενναῖος, α, ον. kind; ὡς εὖ κακῶς.
Good-fortune, τὰ ἀγαθὰ τύχη [ῠ].
Great, μεγᾶς, μεγάλη [ᾰ], μεγᾶ.
what a Great! ὅσος. οἷος. ὡς μεγας.
Greater, μείζων. πλείων or πλέων.
Greatest, μέγιστος.
Grecian, Ἑλληνικός, ἡ, όν. Ἕλλην, ηνος.
Greece, ἡ Ἑλλᾶς [ᾰ], αδος [ᾰ].
Greek, Ἕλλην.
Grief, τὸ πένθος.
Grieve, trans. λῡπέω. intrans. or pass. λῡποῦμαι, ἀλγέω, ἄν ἀλγοίης.
Grievous, ἀλγεινός, ἡ, όν. ἀχθεινός, ἡ, όν.
more Grievous, s. ἀλγίων [ῐ].
Groan, s. ὁ γόος, ὁ στεναγμός.
Groan, v. οἰμώζω, ὤμωξα. στενάζω, -άξω. στένω.
Groan for, ὑπερστένω τινός, στένω τι.
Groan secretly, ὑπερστένω.
Groaning, ὁ στεναγμός.
Grope for, ψαύω τι.
Ground, πέδον. τὸ οὐδᾶς.
on the Ground, χαμαί.
to the Ground, χάμαί. χᾰμᾶξε. ἐς πέδον. ἐς οὐδᾶς.
Grow, αὐξάνομαι.
Grudge, φθονέω.
Guard, φρουρέω. ἔχω.
to Guard against, φυλάσσω.
Guess, τεκμαίρομαι.
Guest, ξένος or ξεῖνος.
Guide, ἡγεμών. ὑφηγητής.

II.

Hades, Ἀΐδης, ου.
Hail, χαῖρε, χαίρετε.
Hair, κομή.
Hand, χείρ, χειρός, and without the ι, χερός, χεροῖν, χερσί.
hand in Hands, ἀμφιβέξωι ἄκμαί.
Handicraft, χειροναξιᾶ.
Hang, κρεμάννυμι, κρεμάσω [ά], ἐκκρεμάσσω.
Happen, τυγχάνω. γίγνομαι.
Happiness, ὁ ὄλβος.
Happy, εὐτυχής, ές. ὄλβιος, ᾱ, ον. μάκαιρα [ᾰ].
to be Happy, εὐδαιμονέω.
to call Happy, ὀλβίζω.
Harbour, ὁ λιμήν, λιμένος.
it is Hard, δεινόν.
Hard-mouthed, ἄπτομος.
Hard to look upon, δυσθεάτος, ον.
Harm, s. τὰ κακά.
Harm, v. κηλέω.
Harmonious, εὐάρμοστος, ον.
Harsh, πλημμελής, ές.
Harshness, τραχύτης [ῠ], ύτητος.
Harvest, τὸ θέρος.
Hasten, σπεύδω. σπέρχομαι.

Hat, ἡ κυνῆ.
Hate, ἔχθω. μῑσέω.
Hateful, ἐχθρός, ἐχθῐων, ἔχθιστος. στυγερός, ά, όν.
I am Hateful, ἐχθαίρομαι.
Haughty in expression, σεμνόστομος.
Have, ἔχω. ἔστι μοι.
He, οὗτος. ἐκεῖνος. ὅδε.
but He, ὁ δὲ.
Head, κεφᾰλή. τὸ κᾶρᾱ [κάρα]. and ὁ κρᾶς, τῆς κράτος, τῇ κράτι, τὴν κρᾶτα. Soph. τὸ κρᾶτα; pl. n. τὰ κρᾶτα.
Hear, κλύω. ἄκούω, ἀκούσομαι, ἀκήκοα. πυνθάνομαι, πεύσομαι, ἐπυθόμην. αἰσθάνομαι, ᾔσθόμην.
Hearken, κλῦθῐ.
Heart, καρδιᾶ, ᾶς. τὸ κέᾱρ.
have the Heart to, τολμάω.
Hearth, ἑστιᾶ.
Heat, ἡ φλὸξ, φλογὸς.
Heaven, ὁ οὐρᾰνὸς.
Heavy, βᾰρὺς, εῖᾶ, ὺ.
Heavy-armed, ὁπλῖτης [ῐ].
Helm, οἴαξ, οἴᾰκος.
Help, s. ὄνησῐς.
Help, v. ἀφελίω. ἐπαρκέω, -έσω τινί. προσωφελέω.
Helpless, ἀμήχᾰνος, ον.
Herald, ὁ κῆρυξ, κήρῡκος.
Her, possessive, κείνης.
Hercules, Ἡρᾰκλῆς.
Here, ἐνταῦθᾰ. ἐνθᾰδε [ά]. Sometimes ὅδε, ἥδε, τόδε.
I am Here, πᾰρειμι [ά].
Herself, αὐτὴ, ἑαυτῆς = αὐτῆς.
Hesitate, μέλλω.
Hide, στέγω. κρύπτω.
Hiding-place, ὁ κευθμὼν, ῶνος.
Him, μῑν, νῖν, σφε, enclitic. τοῦτον. ἐκεῖνον = κεῖνον.
Himself, ἑαυτοῦ = αὐτοῦ.
of Himself (= by himself), αὐτὸς.
Hinder, κωλύω, κωλῡσω [ῠ]
His, αὐτοῦ, τούτου, ἐκείνου or κείνου.
Hither, δεῦρο.
Ho, Sir! οὗτος σὺ.
Hold (= consider), τῐθημι [ῐ].
Hold, ἔχω, ἕξω, εἶχον, ἔσχον.
Hold up, ἀνέχω.
Hollow, κοῖλος, η, ον.
Holy, ἁγνὸς, ή, όν. ἱρὸς, ά, όν = ἱερὸς.
Home, ἑστιᾶ.
in thy House, κᾰτ' οἶκον.
Homewards, οἴκᾰδε.
Honour, τῑμάω. τῖω.
Honourable, κᾶλὸς, ἡ, όν.
Honourably, κᾰλῶς.
Hope, ἡ ἐλπὶς, ἐλπιδος [ῐ].
to Hope, ἐλπίζω.
Horned, εὔκερως, ων. [For the accent, see Praxis Græca, Part III., R. 12.]
Horror, ὀρῥωδιᾶ.
Horse, ὁ καὶ ἡ ἵππος.
with white Horses, λεύκιππος. λευκόπωλος.
Horseman, ἱππεὺς.
Horse-taming, ἵππιος, ᾱ, ον.
Hospitality, ξενιᾶ.
Host, ὁ στρᾰτὸς.
Hostile, πολέμιος. ᾱ, ον. δυσμενὴς, ες.
House, στέγη. δῶμᾰ. ὁ δόμος. ὁ οἶκος.
in the House, κατ' οἴκους.
into the House, οἴκους.
House-watcher, ὁ, ἡ οἰκουρὸς.
How! ὡς.
How? πῶς; after a verb, ὅπως
How much! ὡς κάρτᾰ.
by How much, ὅσῳ.
How then? πῶς οὖν;
Hull, τὸ σκάφος [ά].
Humour, ὁ τρόπος.
Hunt out, θηράομαι.
Hunter, Huntsman, κὺνηγέτης.
Hurt, βλάπτω.
Husband, πόσῐς. ἀνὴρ. See under Man.)
Husbandless, ἄνανδρος.
Hymn, v. ὑμνέω.

I.

I, ἐγὼ, emphatic, ἔγωγε.
I for my part, ἔγωγε.
and I too, κἀγὼ.
I at least, ἔγωγε.
but I myself also, ἐγὼ δὲ καὐτὸς, -ὴ
If, εἰ, with indic. and opt.; ἤν with subj.

Ignorance, ἀμαθία [ι].
Ill, κακῶς.
Ill, to be, πάσχω.
Image, ἡ εἰκών.
Imitate, εἰκάζω.
Immediately, εὐθὺς [ῠ]. *Immediately after*, ἐκεῖθεν; εὐθὺς ἀπὸ τούτου.
Implore, ἱκετεύω, ἐξιπτάμαι.
it is Impossible, οὐκ ἔστ' ὅπως, *with inf.* οὐκ ἔστι μὴ οὐ, *with fut.*
In (*time*), κατὰ [ᾰ] Ἑλλάδα [ᾰδ].
In (*place*), κατὰ ὕπνον.
Inconsiderable, ὀλιγοστός, ἀνάξιος, ον.
Incur the charge of, ἁμαρτάνω. ἁμάρτημά τι.
Indefatigable, ἀοκνος, ον.
Indeed, δῆτα.
not Indistinct, οὐκ ἄσημος.
Induce, εἰσάγω τινά.
Inextinguishable thirst, ἀσβεστος δίψα.
Intestine, ἡ κοιλία τῶν ὑῶν.
Inflict, πυκτεύω, προσπελάζω.
Inform me of, διδάσκω με.
Ingloriously, ἀκλεῶς.
Inhabit, οἰκέω or οἰκέω τι.
Inquisition, ἔρευνα.
to Insnare, βλάπτω, ἀδικέω.
Insolence, ὕβρις, ἡ. τὸ ὑβρίζειν. τὸ ἀδικεῖν.
Instruct, διδάσκω, δίδάξω.
Insult, ὑβρίζω.
Intend, μέλλω. *with fut.*, βούλομαι, ἐπινοέω, ἐπιβουλεύω; *with fut. and* ὡς.
Interpreter, ἑρμηνεύς.
Into, εἰς.
Intolerable, δύσφορος, ον.
Interval, διάστημα τινά.
Invention, ἐξεύρημα.
Invoke, καλέω.
Involuntarily, κεχρημένως, *from* χράομαι τινι.
Iron, ὁ σίδηρος [ῐ].
Island, ἡ νῆσος.
Ivy, ὁ κισσος.

J.

Jaw, γναθμὸς.
Join battle, ξυνάπτω μάχην [ᾰ]. ὡς *aor.* συμπίπτω.
Join together, ξυναρτάω.
Journey, s. ἡ ὁδὸς.
Journey, v. πορεύομαι.
Joy, τὸ χάρμα. ἡ χαρά [χᾰ].
Judge of, κρίνω [ῐ] τι, κρινῶ, ἔκρῑνα.
Judgment, γνώμη.
Just, δίκαιος [ῐ], α, ον.
Just, Just now, ἄρτι, ἀρτίως.
Justice, δίκη [ῐ], τὸ δίκαιον [ῐ].
Justly, δικαίως. παιδικῶς [ῐ]. εὐσεβῶς.
and Justly, ὀρθῶμεν.

K.

Keep, ἔχω, ἴσχω. *See* H. 11. c. σχήσω.
Keep off, ἀπέχω.
Keep quiet, ἔχε ἡσύχως.
Kill, κτείνω, κτενῶ, ἔκτανον, ἐκτονα, ἐκτάνθην. ἀποκτείνω. κατακτείνω. θλάω, θλάσω. φονεύω.
to be Killed, φύεσθαι.
Kind, γνησίως, ἠ, ὀν.
of all Kinds, παντοῖος, ᾱ, ον.
Kindly dispose, εὖ ἔχειν τινός.
Kindness, χάρις, ἡ [ῐ].
King, βασιλεύς, τύραννος [ῠ]. ἄναξ, ἄνακτος, δεσπότης.
Kingly (*adj.*), βασιλέι ἁρμοττόντως.
Kingdom, τυραννὶς, ἡ [ῐ]. βασιλεία, ᾱς.
Kinsman, γνήσιος, ὁ ἐγγύς. ὁ.
Kiss, v. κυνέω, λίπτω. προσκυνέω.
Kite, s. ἰκτῖνος [ῐ].
Knee, τὸ γόνυ, γόνατος, γονάτοιν, γόνασι, γονάτων. γονάτεσσι, γούνων.
Knock, κόπτω.
Know, οἶδα, οἶσθα, οἶδε *and* ἴδμεν, ἴστε, ἴσασι; ἴσθι, εἰδέναι, εἰδώς, εἰδυῖα, εἰδός. εἴσομαι. γνώσομαι, *perf. pass.* ἔγνωσμαι, ἐγνώσθην, ἐγνωσμένος, γνοὺς. γιγνώσκω, γνώσομαι, ἔγνων. ἐπίσταμαι, ἐπιστήσομαι, ἠπιστάμην.
Know how well, ἐξίσταμαι.
Know certainly, σαφῶς ἴσθι [ᾰ].

L.

Ladder, ἡ κλίμαξ [ῐ], ᾰκος.
Lady, γυνὴ, s. γυναι. (*See* Woman.)
Lake, λίμνη.
Lamentation, ὁ θρῆνος. ὁ γόος.
Lamentable, to be Lamented, ποθεινὸς, ὴ, ὀν.

Land, ἡ χθὼν, χθονὸς. γαῖα, γαίας. γῆ.
Landing-place, ἔκβᾰσῐς.
Large, πολὺς, πολλὴ, πολὺ.
so Large, τοσόσδε.
Last, τελευταῖος.
at Last, τέλος.
Last of all, πᾰνύστᾰτος.
for the Last time, πᾰνυστᾰτον.
Lately, νεωστὶ [ῐ] ἀρτιως.
Lately married, νεόγᾰμος, ον. *See* Newly.
Lately slain, νεοσφᾰγὴς.
but Lately, ἀρτίως.
Laugh, γελάω.
Law, ὁ νόμος.
Lawful, θεμῖς.
Lay out (a couch), στρώννῡμι, ἔστρωκα.
Lay out (a dead body), ἐκτείνω, ἐξετάθην [ᾰ].
Lead, ἄγω. ἡγέομαι.
Lead in, εἰσάγω.
Lead home, κατάγω.
Lead on, ἐξάγω [ᾰ].
Lead the way, ὁδηγέω.
Lead on the way, ἐξάγω.
Leader, ἡγεμὼν.
Leap, πηδάω.
Learn, μανθάνω, ἔμᾰθον. πυνθάνομαι, πεύσομαι. ἐξιστορέω.
Learn thoroughly, ἐκμανθάνω.
at Least, γε, *enclitic.*
Leave, λείπω, ἔλῐπον. ἐάω.
Leave (alone), ἐάω.
Leave off, μεθῐημι, *a. 2. imp.* μέθες.
be Left behind, λείπομαι.
Left (= remaining), λοιπὸς, ἡ, ὀν.
Left (not right), ἀριστερὸς, ὰ, ὀν.
Left hand, ἀριστερὰ χείρ.
Lest, μὴ, μή τί.
Let be, ἔᾱ.
Let down, καθῑημι, καθῆκα.
Let alone, ἔᾱ.
Let forth, ἐξίημι, ἐξιᾶσι.
Let go, μεθῐημι, –ήσω, –ήσομαι, –εἶκα, –ῆκα, –ῆν, μέθες, μεθῶ, μεθείην, μεθεῖναι, μεθεὶς.
Let off, ἀφίημι, ἀφῆν. μεθῐημι [ῐ].
Letter, τὸ γράμμᾰ.
Libation, χοὴ.
Lie, κεῖμαι, κείσομαι.
Lie upon, πρόσκειμαι.
Life, ὁ βίος. ψῡχὴ.
Lifeless, ἄψῡχος, ον.
Light, *s.* τὸ φάος *or* φῶς. τὸ φέγγος.
in the Light of (= considered as) ἀριθμῷ.
Light, *adj.* λεπτὸς. ὴ, ὀν.
Light-armed, γυμνὴς, ῆτος.
Like, *adj.* ὅμοιος, ᾱ, ον.
Like, ὡς, *after its noun* ὥς.
Limb, κῶλον. τὸ μέλος.
Listen, ἀκούω.
Listen to, κλύω.
a Little, βρᾰχὺ [ῠ].
Live, ζάω, ζῇς, ζῴην.
Livelihood, ὁ βιοτος.
Living, ζῶν, ζωσᾰ.
Loathsome, στῡγητὸς.
Loiter, σχολάζω.
to Long to, ἐράω. ποθέω.
Long, μᾰκρὸς, ᾱ, ὀν.
Long ago, Long since, πάλαι [ᾰ].
Look, βλέπω. σκοπέω.
Look around, ἀναθρέω.
Look at, εἰσοράω. προσβλέπω τινὰ.
Look one in the face, ἐναντίον βλέπω.
Look on, θεάομαι. εἰσοράω τινὰ, εἰσείδον. ἐφοράω, ἐπόψομαί τινα. δέρκομαί τι.
Look into, ἐσοράω.
pleasant to Look upon, ἡδὺς ὁρᾶν.
Loose *or* Loosen, λύω, λῡσω [ῠ], ἔλῡσα, λέλυκα, λέλῡμαι, ἐλύθην [ῠ].
Lord, κοίρᾰνος. ἄρχων.
Lose, ἀπόλλῡμι, ἀπώλεσα. (= miss), ἁμαρτάνω τινὸς.
Lost, φροῦδος.
Lot, μοῖρᾰ, ᾶς.
Love, *s.* ὁ ἔρως, ἔρωτος.
Love, *v.* φιλέω. ἐράω.
be in Love with, ἐράομαι, ἠράσθην.
Low, τᾰπεινὸς, ὴ, ὀν.
Lull, κοιμάω.
Lull to sleep, κοιμίζω.

M.

Mad, μαίνομαι, μάνομαι. μένημα (*state of madness*). ἔκστασις [ᾰ].
Magistracy, τὸ τέλος.
Maiden, παῖς, παῖδος, ἡ, ἡ. παρθένος, ἡ, ἡ. κόρη [ᾰ]. κούρη [ᾰ]. ἔρνος, τό. φώς, φωτός.
Maidenhood, ἐφηβία, ἡ.
Maidenly, ἐφηβικός.
Maintain, ὁ τροφός.
Many, πολύς, πολλή, πολύ.
March against, ἐπιστρατεύω τι.
Marriage, ὁ γάμος [ᾰ].
Marriage-mouth, τὸ λέχος.
Lowly Married. *See* Newly.
Marry, γαμέω, f. γαμῶ, ἔγημα (*spoken of the husband*). f. γαμοῦμαι, γαμήσομαι (*of the wife*).
Mast, ὁ ἱστός.
Master, ὁ δεσπότης.
Matter, τὸ πρᾶγμα.
May, ἐξ, ἐξῇ ἡμῖν.
one May, πάνυ = παντί [ᾰρ].
Mean, *adj.* φαῦλος, η, ον.
Mean, *v.* λέγω.
Means, ὁ πόρος.
by all Means, πάντῃ πάντως [ᾰ].
by Means of, διὰ τινος.
by no Means, οὐδαμῶς. ἥκιστα.
Meet with, λαγχάνω, ἔλαχον.
Melancholy, μελαγχολία.
Mention, λάσκω, λέλακα, ἔλακον. φράζω.
Messenger, ὁ ἄγγελος.
Midst, μέσος, η, ον.
Mighty, ἐγκρατής, ἐς.
Mind, ἡ φρήν, φρενός. γνώμη. θυμός. (= temper, τὸ ἦθος. ὁ τρόπος.
Mine, ἐμός, ἐμή, ἐμόν. (For Crasis, see *R.* 29.)
Minerva, Ἀθηνᾶ [ᾰ].
Miserable, ἄθλιος, α, ον. τάλᾶς, αινά, ἄν [τᾰλ]. δυστηνος, ον.
Misery, τὸ πῆμα.
Misfortune, κακόν. συμφορα [ᾰ], *or* ξυμφορά.
Mistress, δεσποινᾰ. δεσπότις.
Mob, ὄχλος. οἱ πολλοί.
Moderate, μέτριος, ᾱ, ον.
Money, τα χρήματα.
More, *adj.* πλειων *or* πλέων; *adv.* μᾶλλον. πλέον. ἔτι.
Moreover, ἔτι.
Mortal (man), βροτός. θνητός.
Mortal (wound), καιριος, ᾱ. ον.
Most, μάλιστᾰ [μᾰλ]. πλεῖστᾰ.
Most things, τὰ πλεῖστα.
Mother, τοκάς [ᾰ], τοκᾶδος. μήτηρ. μητρὸς *and* μητέρος, μητρί, μητέρα, μῆτερ, μητέρε [ᾰ]. ἡ τεκοῦσά.
Mound, χωμᾰ.
Mourn, ὀδύρομαι. στεναζω.
Mournfully, στυγνῶς.
Mouth, στόμα.
Move, *trans.* κινέω, *intr.* κινοῦμαι.
Mow down, ἐξ-ἀμάω.
Much, *adj.* πολύς, πολλή, πολύ [ῠ].
Much, *adv.* πολλά, πολύ.
Murder, ὁ φόνος.
Murderer, φονεύς.
Murderer of a mother, μητροκτόνος.
Mutilate, αἰκιζομαι.
by Mutual slaughter, ὑπ' ἀλλήλων φόνῳ.
Muse, Μοῦσᾰ.
I Must, δεῖ με. χρή με.
one Must, δεῖ. χρή. χρεών.
I Must go, πορευτέον. ἴτεον.
My *or* My own, ἐμός, ή, όν, *with or without* ὁ, ἡ, τὸ. (For Crasis, see *R.* 29.)
Myself, *nom.* αὐτὸς, ἡ. *gen.* ἐμαυτοῦ, ῆς. *dat.* ῷ, ῇ. *acc.* ὸν, ἡν.
My own affairs, τὰ + ἐμὰ. (See *R.* 29.)

N.

Name, *s.* τὸ ὄνομᾰ.
Name, *v.* λεγω. εἶπᾰ.
Near, πελᾶς τινὸς. ἐγγὺς [ῠ].
Necessary, ἀνάγκη, *with or without* ἐστὶ. χρεών. χρὴ.
Neck, ἡ δερη.
Need *or* needful, χρειᾰ. ἀνάγκη, *with or without* ἐστὶ.
there is Need, δεῖ.

there is much Need, πολλὴ ἀνάγκη.
Need, *v.* δεομαι, δεῖσθαι.
quite Needful, πᾶσᾰ ἀνάγκη [ἐστὶ].
Neighbour, ὁ, τοῦ, τῷ, τὸν πλησίον *or* πελάς. γείτων, ονος.
Neither ... nor, ... οὔτε ... οὔτε ... μήτε .... μήτε.
Never, οὔποτε. μήποτε.
Nevertheless, ὅμως.
New, νεος, ᾱ, ον. νέορτος, ον. καινὸς, ἡ, ὸν.
Newly, νεωστῐ [ῐ].
Newly-born, νεογνὸς, ὸν.
Newly-caught, νεαίρετος, ον.
Newly-married, γεύγαμος, ον. νεόδμητος, ον. νεωστῐ [ῐ] νυμφιος. ὁ ἀρτίως πόσις.
News, ὁ μῦθος.
Night, ἡ νὺξ. νυκτὸς.
Nightly, ἔννῠχος, ον. νύκτερος, ον. νὺχιος, ᾱ, ον, *or* ος, ον [ῠ].
No, οὐ. *See* Not.
by No means, οὐδᾰμῶς. ἥκιστᾰ.
in No way, οὐδέν.
No longer, οὐκέτῐ. μηκέτῐ.
No more, οὐκέτῐ. μηκέτῐ.
No one, οὐδεὶς. οὔτῐς.
to No purpose (= in vain), μάτην [ᾰ].
in No respect, οὐδὲν. μηδὲν.
Nowhere, οὐδᾰμοῦ.
None, οὐδεὶς, οὐδεμίᾰ, οὐδὲν.
Noble, κᾰλὸς, ἡ, ὸν. καλλίων [ῐ], κάλλιστος. γενναῖος, ᾱ, ον.
Nobleness of birth, εὐγενειᾰ.
Nobly-born, εὐγενὴς, ὲς.
Noise, κ. αυγὴ. θόρῠβος ῥοῖζδος.
None, οὐδεὶς, οὐδεμίᾰ, οὐδὲν. μηδεὶς.
Nor, οὐδὲ. μηδὲ. οὔτε.
Not, *direct.* οὐ, οὐκ. οὐχ, οὐχῐ [ῐ]; *with conditions, in prayers, commands, &c.*, μὴ.
Not one, οὐδεὶς, οὐδεμίᾰ, οὐδὲν.
Not yet, οὐδέπω. οὔπω.
Noted, ἐπῐσημος, ον [ῐ].
Nothing, οὐδὲν. οὐδέν τῐ. μηδὲν.
Now, νῦν. ἤδη.
Number, τὸ πλῆθος. ὁ ἀριθμὸς.
without Nuptial song, ἀνῠμέναιος.
Nurse, τῐθήνη. τρόφος.
Nurture, τρεφω, θρεψω, ἐθρέφθην.

O.

Oak, ἡ δρῦς, δρυὸς.
Oar, πλάτη [ᾰ].
Oath, ὁ ὅρκος.
that has heard an Oath, ὅρκιος, ᾱ, ον.
Obey, πείθομαι, πείσομαι. ἐπιθόμην.
must Obey, πειστεον.
Obstinacy, αὐθᾰδιᾰ.
Obtain, τυγχάνω, ἔτῠχον.
Oftentimes, πολλᾰκῐς [ᾰ].
Old, πᾰλαιὸς, ᾱ, ὸν.
Old age, τὸ γῆρᾰς, *g.* γήρως, *d.* γήρᾳ.
Old man, γέρων, γεροντος. γεραιὸς.
Old things, τὰ πᾰλαι [ᾰλ].
Old woman, γραῦς. γραιὰ, *contracted from* γεραιὰ.
of Old, πᾰλαι [ᾰλ].
Olive branch, ὁ θαλλὸς.
Omen, ὁ οἰωνὸς.
Once, ποτε, *enclitic.*
at Once, εὐθῠ [ῠ].
One, εἷς, μιᾰ, ἓν; ἑνὸς, μῐᾶς.
One .... another, ὁ μὲν ... ὁ δὲ.
One day, ποτε, *enclitic.* ἔτῐ.
in One word, συτόμως.
Only, μόνος. εἷς, μιᾰ, ἓν.
Open, διοίγω.
Opinion, δόξᾰ. γνώμη.
Opportunity, ὁ καιρὸς.
Oracular, μάντῐς. μαντῐκὸς, ἡ, ὸν.
Oracles (the divine words), τὰ θεσφατᾰ. οἱ χρησμοὶ.
Oracles (the place), τὰ χρηστήρια.
Originator, ἀρχηγετης.
Ornament, ὁ κόσμος.
Other, ἄλλος, η, ο; the Other, θᾰτερος, ᾱ, ον [ᾰτ].
in Other respects, τὰ + ἄλλᾰ.
in Other directions, ἄλλοσε.
the One ... and the Other, ὁ μὲν. .... ὁ δὲ.
on the Other hand, αῦ.
Other men's, ἀλλότριος, ᾱ, ον.
Otherwise, ἄλλως.
I Ought, ὤφελον. χρή με. δεῖ με.

by Ourselves, ὑπὸ αὐτῶν.
Out, ἔξω.
Out of, ἐκ.
to be Out of one's mind, ἐξίστᾶμαι, ἐξεστην φρενῶν.
Out of the way, ἐκπυδών.
Outlines, τὰ μετρα.
Outside, ἄκρος, ά. ον.
Outside, ἔξω, *with genitive*.
Over, ὑπερ, ὑπερθεν.
to be Overcome, νικῶμαι *from* νῑκάω.
to be Overjoyed, ὑπερχαίρω.
Overlook, περιοπᾶν, περιιδεῖν.
Owing to, διά, *with acc.*
Own, ἑαυτοῦ *or* αὐτοῦ, ῆς, ῶν.

P.

Pain, s. τὸ ἄλγος. ὁ πόνος. ἡ ὠδῖν, ῖνος.
Pain, v. ἀπτάω. ἀλγῦνω, ἤλγῦνα.
Painter, γραφεύς.
Palace, δάπεδον, δώματος. μέλαθρον. δῶμα. στέγη (*and usually in pl.*)
Parent, τοκεύς.
Parricide, πᾶτροκτόνος.
Part, τὰ μὲν . . . . τὰ δὲ . . . .
Partake, μετέχω, μεθεξω.
Partner, σύζυγος.
Pass beyond, ὑπερθαίνω.
Passionate, ὀξύθῡμος, ον [ῠ].
Paternal, πᾶτρῷος, ᾱ, ον.
Pay, τίνω [ῑ], τῡπτω [ῡ], ἔτῡτά.
sons of Pelops, Πελοπίδαι [ῐ].
Penalty, δίκη [ῐ]. ποινή.
People, λαὸς *or* λεως ; *also plural* λαοι. ὁ δῆμος.
Perceive, αἰσθανομαι, ᾐσθόμην.
Perchance, ταχά [τα].
Perhaps, ἴσως.
Pierce, ὀλλῦμαι, ὀλοῦμαι, ὤλωλά ; *or* ἀπολλ. φθειρομαι, ἐφθαρμαι.
Plain, εἰμι, εἶσω, εἶσα. ἔᾱσα. ἐᾱσ-ιν.
Person (= body), ὁ χρώς, χρωτός.
Persuade, πείθω.
try to Persuade, πείθω.
Phrygians, Φρῦγες [ῠ], ῶν, ξί, ᾶς.
Pine-tree, ἐλάτη [ᾰ].
Pious, εὐσεβής, ές.
Pitiful, οἰκτρός, ᾱ, ὸν ; *superl.* οἰκτιστος.
Play, s. ὁ οἶκτος.
Pity, v. οἰκτείρω. ἤκτειρᾰ. οἰκτίζω.
Place, v. τιθημι, ἔθηκα.
Plain, s. πέδιον.
Plain, adj. ἁπλοῦς.
Plan, s. μηχάνη. βούλευμα. φροντὶς, ίδος [ῐ].
Plan, v. βουλεύω.
Plant, φυτευμα [ῠ].
Pleasant, φίλος, η, ον [ῐ]. ἡδύς, ἡδεῖᾰ, ἡδύ.
Pleasantly, ἡδέως.
Please, ἀρέσκω. ἀνδάνω, ἔᾰδον, ἄδεῖν, ἑᾰδώς.
Pleasing, τερπνὸς, ή, όν. φίλος, η, ον [ῐ].
Pleasure, ἡδονή. τὸ τερπνὸν. τὸ ἡδὺ [ῠ].
Plot, τέχνάομαι.
Plunder, πωλέω. λᾰπάζω, -άξω.
Poison, φάρμακον.
Pollute, φίνω [ῐ].
Pollution, τὸ ἄγος.
Pollux, Πολυδεύκης.
Popular, δημήγορος, ον.
Possess, ἔχω.
Possessed of, ἐπήβολος.
Possession, κτῆμα. κτῆσις.
have Possession of, κρατύνω τινὸς.
get Possession, κρατεω.
Power, χείρ.
Power (virtue), τὰ κρᾰτη [ᾰ].
one in Power, ὁ κρατων.
it is in my Power, πάρεστί μοι.
have Power over, κράτεω τινος.
Powerful, ἀ,κέων.
Practice, μελετη.
Praise, ἐπαινεω, -έτω. αἰνέω.
to Pray, εὔχομαι. προσεύχομαι.
I Pray *or* Pray, δῆτα. ἱκετευω.
to Pray down, ἀράομαι.
Pray after, ἐπευχομαι.
Prayer, λιτή.
Presence, πάρουσία. [στῶτα.
Present things, τὰ ὄντα. τὰ πάρε-
to be Present, πάρειμι [ᾰ], παρών.
Preserve, σῴζω.
Prevail, ἐξ.γω.
Prey, ἅρπᾰ.
Priam, Πριάμίδαι [ῐδ].
Pride, ὕβρις, ἄλαζονεία.
Pride oneself, καυχάομαι.
Prize, ἆθλος, ἄπαστος.
Princess, ἡ τύραννος [ῠ].

Private, ἴδιος, ᾱ, ον.
Privately, ἰδίᾳ [ιᾳ].
Prize of valour, τὰ ἄριστεῖα.
Proclaim, κηρύσσω, προφωνεω.
Prod, τεκμηριον.
Prophet, ὁ μάντις.
of Prophets, μαντικὸς, ἡ, ὸν.
Propitious, πρεπωδής. εὐμενὴς.
Propose, πρόθεσις, εως. πρόθεσιν.
Prosper, εὐτυχεω. εὖ πράττω.
Prosperity, εὐεστὼ, οὔς, οῦ. *See also* Revenge.
Prosperous, εὐτῡχὴς, ές. ἐπιθλὺς, ἡ, ὸν.
to be Prosperous, εὐτυχεω.
Prosperously, εὐ. καλως.
Protection, ἀωγή.
Protector, ἐπισπαστὴς, οῦ.
Provide, πορσύνω [ῠ]. πορίζω. παρασκευάζω.
Prudent, ἀστυφάκᾰ [ῐ].
to be Prudent, σωφρονεω.
Prudently, σωφρόνων.
Pursue, διώκω.
Pursuit, διωγμά.
Put off, τινυμι, ἔδῡν, δεὶς.

Q.

Quench, ἀπέσβεσθαι.
Queen, ἄνασσά. τύραννος [ῠ]. βάσίλεια [ῐᾰ].
as Quickly as possible, ὡς τάχιστᾰ.
Quickly, ἐν τάχει.
Quiet, ἀκέστος.
Quit, λείπω, λελοιπα, ἔλιπον. ἀπολλαττομαι.
Quiver, *See* Bow.

R.

Race, τὸ σπέρμα. τὸ γένος.
Rage, s. ὁ χόλος. ὁ ὠδῡνὼς.
Rage, v. χώομαι.
Raise, αἴρω. ἦρον.
Raise an alarm, βοὴν κηρύσσω.
Rank, στίξ. στιχὸς.
Rather, μᾶλλον.
Ravage, πόλεω [ῐ]. πορθεω.
Ray, ἀκτὶς. ἀκτῖνος.
Ready, ἕτοιμος, η, ον.
Reason, s. αἰτίᾱ.
for many Reasons, πολλῶν ἕκᾱτί.
for what Reason, τίνος ἕκᾱτί
Recess, ὁ αὐχὴς.
Receive, δεχομαι, δέξομαι, ἐδεξαμην, δεδεγμαι, ἐδεχθην. τυγχανω, ἔτῠχον τινος.
Recover (= set up again), ὀρθόω τινὰ βίον.
Redoubtable, δυσμᾰχώτάτος.
Refuge, ἄφορμή.
I am Reported, κλήζομαι.
Regal, βασιλικὸς, ἡ, ὸν.
Regard (= look at), προσβλέπω.
(= pay attention to), σέβω τι.
Region, ἡ πλάξ, πλακος. ἡ πτίξ, πτιχὸς.
Reinstate, κᾰτἀγω [ᾰ], κατάξω.
Reject, ἀπωσεω, ἀπεωσάμην, ἀπώσασθαι.
Rejoice, χαίρω, *with accusative of reference*.
Relative, Relation, ὁ ξύγγονος. κηδεστης. ξυγγενὴς.
Relax, ἀνῑημι [ῑ], ἀνῑεὶς. μεθημι, μεθεῖναι.
Reliever, παυστήριος.
Remain, μένω. μίμνω.
what Remains, τὸ λοιπὸν. τὰ λοιπὰ.
Remember, μέμνημαι. μνείᾱν ἔχω.
Remembrance, μνημεῖον.
Remedy, τὸ ἄκος.
Render, κτίζω. κτῖσω [ῐ].
Renowned, κλεινὸς, ἡ, ὸν.
Repel, ὠθεω, ὤσω, ὠσάμην. ἀπωθεω.
Reply, ἀντειπεῖν τινὶ.
Report, s. ἡ δόξᾰ. ἡ κληδὼν. ὁ λόγος.
Report, v. ἀγγέλλω. ἀπ- *or* ἐπαγγελλω.
Reproach, s. ὁ ὄνῑδος.
Reproach, v. ἐξονειδίζω.
Rescue, ῥύομαι, ῥῦσομαι [ῠ].
Resemble, ἐξίσόω τινὶ. πρεπτεικα προσήῒγμαι.
Respect, αἰδέω. αἰδέσω.
in no Respect, οὐδαμῶς. οὐδὲν.
the Rest, τἀλλά.
Restore, ἀνορύσσω.
Result, γίγνομαι.
Retaliate, ἀντᾰμείβομαι.
to Revenge oneself, τῑμωρέομαι.

Revere, σεβω.
Reward, μισθὸς.
due Reward, τὰ ἐπιτίμια [ῐ].
Rich, πλούσιος, ᾱ, ον.
to be Rich, πλουτεω.
Riches, ὁ πλοῦτος.
Rid, ἀπαλλάττω τινά τινος.
get Rid of, ἀπαλλάσσω τι.
Riddle, αἴνιγμά.
Rifle, συλάω.
I think it Right, ἀξιόω.
Right hand, δεξιά.
Right well, εὖ.
Rise, ἀνίστᾰμαι, ἀνέστην.
River, ὁ ποτᾰμὸς.
Robe, ὁ πέπλος.
Rock, πετρά.
Root and branch, πρόῤῥιζος.
Rope, ὁ κάλως [ᾰ].
Rouse, ἐξεγείρω. ἀνίστημι.
Row, ἐρέσσω.
Royal, βασῐλικὸς, ἡ, ὸν. βασίλειος, ᾱ, ον. τύραννος (ὸ καὶ ἡ) [ῠ].
to Rue, ὄλλῡμι, ὄλεσα, or ἀπόλλῡμι.
utterly Ruined, ἐξεφθαρμένος.
Rule, ἀνάσσω. τῠραννεω. αἰσυμνάω τινός. ἄρχω τινός.
Ruler, ὁ κρᾰτῶν, οῦντος. ἄρχων, οντος.
Run, τρέχω, δρᾰμοῦμαι, δεδρᾰμηκα [ᾰ], ἐδράμων.
a Runaway, ὁ δρᾰπέτης.
Running, s. ὁ τροχὸς.
Rush, ἴεμαι. ὁρμάω.
Rush into, ἐμπίπτω τινί.

S.

Sack, v. ἐξαιρέω, ἐξέλων.
Sacred mixture, ὁ πελάνος.
Sacrifice, τὸ θῦμά.
Sad, πικρὸς, ᾱ, ὸν.
Safe, σῶς. ἀσφαλὴς. ἄκῐνδῡνος.
Safely, ἀσφαλῶς, -λέστερον, -λέστατα.
of Safety, σωτήριος, ᾱ, ον.
I Said, εἶπα, εἶπον. ἔλεξα.
Sail, s. τὸ λαῖφος.
Sail, v. πλέω. ἔπλευσᾰ.
Sailor, ναύτης, ου.
for my Sake, ἐμὴν χᾰ́ριν [ά].
for the Sake of, χᾰ́ριν [ά]. ἕκᾰτι, after the genitive. ἑνεκᾰ, οὕνεκα, before or after the genitive. See R. 35.
of the Salt sea, adj. βρυχίος, ᾱ, ον [ῐ].
the Same, ὁ + αὐτὸς. See R. 28.
at the Same time, ἅμᾰ.
Sanction, s. δίκη [ῐ].
Save, σάζω. σεσωσμαι, σωθείς. διασάζω. ἐκσῴζω.
Saviour, σωτὴρ, ῆρος. σωτήριος.
Say, λέγω, λέξω. φημί, φήσω. εἰπεῖν, εἶπα, εἶπον. αὐδάω.
Saying, τὸ ἔπος.
Scabbard, ὁ κολεὸς, or τὸ κολεόν.
Scarce, ὀλίγος.
Scarcely, σκαιῶς, ὀλίγως.
Sea, ἡ θάλασσα [ᾰ]. ἡ ἅλς, ἁλός.
Sea-calf, πώτως θεός.
Seal, σῆμᾰ, τρος.
Search, ἐρευνάω.
Seasonable, καιρίος, ᾱ, ον.
Seat, θρόνος, ἑδρά.
Second, δεύτερος, ᾱ, ον.
in Secret, Secretly, λᾰθρᾰ́ [ᾰθ].
Sedition, στάσις [ᾰ].
See, κᾰθορᾰ́ω, κᾰτεῖδον. ὁράω, ὄψομαι, ὄψει, ἑώρᾰκα, εἶδον, ἰδών, ὤφθην, ὀφθῆναι. εἰσορᾰ́ω. λεύσσω. βλέπω.
See to it, εἰσορᾰ́.
Seed (= offspring), τὸ σπερμᾰ́.
Seek, ζητεω.
Seem, δοκεω, δόξω. ἔοικα, cum ti paritentis.
Seem good, δοκέω.
I Seem, ἔοικα.
it Seems, ἔοικε.
Seize, λαμβάνω, ἔλᾰβον.
help to Seize, ξυλλαμβάνω.
Self-willed, αὐθαδὴς [ᾰ].
Self-willed obstinacy, αὐθαδία.
Send, πέμπω.
Send against, ἐφίημι.
Send away from, ἀποστέλλω.
Send forth, ἐκπέμπω.
Send out secretly, ὑπεκπέμπω.
Sense, ἡ φρήν, φρενὸς.
Sepulchre, σῆκη.
Servant, δμώς, δμωὸς. ὀπάων, ονος [ᾰ]. ὀπαδὸς. ὑπηρέτης.

Serve, ὑπηρετέω.
Set, ἵστημι, στήσω, ἔστησα.
Set fire to, ὑφάπτω.
Set off, στέλλομαι, ἐστᾰλην [ᾰ].
Severe, βᾰρὺς, εῖα, ὺ.
Shady, ἡλιοστεγὴς.
Shame, αἰσχύνη [ῠ].
Shameful, αἰσχρὸς, ᾱ, ον. αἰσχίων [ῐ]. αἴσχιστος.
Shamefully, αἰσχρῶς, αἴσχῐον, αἴσχιστᾰ.
Shameless, ἀναίσχυντος, ον.
Share, κοινωνεω.
Sharp, πικρὸς, ᾱ, ὸν. ὀξὺς, εῖα, ὺ [ῠ].
Sharpened, θηκτὸς, ἡ, ὸν.
Sheath, τὸ κολεὸν.
She, κεινη. αὕτη.
but She, ἡ δὲ . . . .
Shed, χεω.
Sheet-rope, ὁ ποὺς, ποδὸς.
Shield, ἡ ἀσπὶς, ἀσπίδος [ῐ].
Ship, ἡ ναῦς, νεὼς, νηΐ, ναῦν, νέε, νεοῖν, νῆες, νεῶν, ναυσί, ναυς.
Ship-master, ὁ ναύκληρος.
Shipwreck, ναυάγιον [ᾰ].
Shore, ἀκτὴ.
Short, βρᾰχὺς, εῖα, ὺ [ῠ].
Should = if, ἤν, subj., εἰ ind. or opt.
why Should I? τί με δεῖ [ῐ];
Shoulder, ὁ ὦμος.
Shout, s. βοὴ.
Shout, v. ἀυτέω [ῠ].
Shouts are raised, βοᾶται.
Shouting, βοὴ.
Show, δηλόω. δείκνῡμῐ.
Shower (of darts), βολὴ.
Shriek, ἀρέομαι.
Shut in, ἐγκλείω.
be Sick, νοσεω.
Side, τὸ πλεῖρον.
Sight, θεᾶμᾰ.
Sign, σημεῖον. σύμβολον.
fire-Signal, ὁ φρυκτὸς.
Signify, σημαινω, -ᾰνῶ, ἐσήμηνα.
Silence, σῖγὴ.
in Silence, adv. σῖγᾰ́.
Silent, σιωπηλὸς, ἡ, ὸν.
to be Silent, σιωπάω. εὐφημέω. σῑγαω.
Since, ὡς, ἐπεί, indic.
Single, ἁπλοῦς, ἁπλῆ, ἁπλοῦν [ᾰ].
Sister, ἀδελφὴ.
Six, ἕξ.
Skilled, ὕδρις [ῐ].
Skin, ὁ χρὼς, χρωτὸς.
Slain by each other's hands, ἐκ χερῶν αὐτοκτόνων.
Slaughter, σφαγὴ. ὁ φόνος.
Slave, ὁ δοῦλος. ἡ δούλη.
be a Slave, δουλεύω.
of Slavery, δουλεῖος, ᾱ, ον.
be in Slavery, δουλεύω.
Slay, σφάζω or σφάττω, σφάξω. ἐσφαγην. ἀποκτείνω. See also Kill.
Slayer, ὁ φονεὺς.
Sleep, s. ὁ ὕπνος [ῠ].
Sleep, v. εὕδω, ηὗδον, or κᾰθεύδω.
Slow, χρόνιος, ᾱ, ον.
Small, σμῑκρὸς, ᾱ, ον.
Smile, ὁ γελως, γέλωτᾰ or γέλων.
Smite, ἀράσσω. πλήσσω.
Snatch, ἀποσπαω, -ᾶσω. ἁρπάζω.
So, ὡδε.
it is So, ὧδε ἔχει.
So as to, ὥστε.
So great, τυσοῦτος, αύτη, οῦτον, or -το.
So much, τοσοῦτος, αύτη, οῦτον, or -το.
not So much, οὐχ ὅσον.
in Sober senses, σωφρονέων.
Soft, μαλθᾰκὸς, ἡ, ὸν.
Soften, v. intrans. μαλθᾰκίζομαι.
Soil, τὸ οὖδᾰς.
Some, τὶς, τῐ, enclitic.
Some one, τὶς, τῐ, τῑνὸς or του, τῑνὶ or τῳ, enclitic.
in Some respect, τι.
Some how, πως, enclitic.
Sometimes, ποτὲ. enclitic.
Somewhere (= from some quarter), ποθέν. enclitic; with motion, ποι, enclitic.
Son, παῖς, παιδὸς, v. παῖ. τέκνον. ὁ γόνος.
to be the Son of, ἐκπέφῡκα, ἐξέφῡν, ἐκφῦναί τινος.
Son-in-law, γαμβρὸς.
Soon, τᾰχᾰ́ [ᾰχ].
in South, δῆτᾰ.

Sordid, αἰσχρός, δυσχλαίνειν.
Soul, ψῡχή.
Source, πηγή.
Sow, σπείρω.
Spare, φείδεσθαί τινος, or περιεῖναι with genitive of objective, with ἀπό.
Speak, φημί. λέγω. εἶπον. γηρύω. φάσκω.
in return to Speak ill of any one, ἀντειπεῖν τινα κάκως.
Speak ill of any one, κακῶς λέγειν. εἶπον. εἰρηκά τινα.
Spear, δόρυ, δόρατος, δουρί, δοράτ, δόρει; δόρατος, δαΐφρονος, τό ἐγχος.
Spend, ὁ λάρος. ὁ μόλος.
Spoil, ἄρματα.
at full Speed, δρομαῖος.
Speedily, θοῶς, τάχος [ά]. ἐν πάχει.*
Spirit, λῆμα, ψῡχή. ὁ θυμός.
it gives one Spirits, εὐθυμίαν ἐστί.
Spirited, θυμικός.
it has been Spoken, εἴρηται.
Spring (of water), s. κρουνός.
Spring, v. ὄρνυμι, ὄρνυμαι, ἔθορον.
Stab, κεντέω.
Staff, βάκτρον.
all is at Stake, ἀγὼν [ἐστιν] ὑπὲρ παιτὸν.
Stand, ἵστασαι, ἑστηκά (even in present sense), ἔστην.
Stand by, ἐπ- or παρ-ίστάσαι, ἐπ- or πάρ-εστην.
Standing away, ἀποστάθεις.
Stand aloof, ἀφίστασαι, ἀποστήσομαι.
Star, ἀστήρ, ἄστρον, ὁ ἀστήρ, ερος, ἄστρασι.
Statue, τὸ βρέτας.
Steal (= carry off), λῃζω, λελῃσμαι, ἐλῃσάμην.
Steel, ὁ σίδηρος [ῐ].
Step, s. βάσις [ᾰ].
Step, v. βαίνω, ἔβην.
Stewart, ὁ ταμίας [ῐ].
Still, ἔτι (= nevertheless) ὅμως.
Stone, s. ὁ πέτρος.
Stone, v. λεύω, ἐλεύσθην.
I Stood, ἔστην.
Stop (= put a Stop to), παύω.
Steppe, παυστήριος.
Straight, ἰθύς, εῖα, ύ. ον.
Stream, τὸ μέλος.
Strict, ὁ παυστήρ.
Strong, ἰσχυρός, ἠ, όν.
Strong-minded, ξείνος.
Stubborn, ξεινος, ξεινος.
Stream, ῥοιά. ῥοή.
Strength, τὸ σθένος.
Strife, ἔρις, ἐριδος. ἔπος.
Strike, πατέω. Βάλλω.
Strike down, κατατυπτω.
Strike out, ἐκβάλλω.
String, γναπτω.
Struggle, ἀγὼν, ῶνος.
Subserve, ὑπηρετέω τινί.
Succeed, τυγχάνω, ἔτυχον.
to be Successful, εὐτυχέω.
Such, ὁποῖος, ᾱ, ον. τοιόσδε, τοιάδε, τοιόνδε. τοιοῦτος, αὕτη, οὗτον, νί -ον. In Ex 77. 3. καὶ τοῖος.
Such men, τοιοίδε.
Suffer (pain), πάσχω, πεπονθα, πέπαθα. ἐτλάδον. μοχθέω.
Suffer (= permit), ἐάω.
Sufferings, τὰ πάθεα [ᾰ].
Suffice, ἀρκέω.
Suit, δόγη [ῐ].
Summit, ἄκρος, ᾱ, ον. summus mons, ἄκρον ὄρος.
Sun, ὁ ἥλιος.
Superior, κρείσσων, ονος.
Supplicate, πορπιτιω [ῐ]. ἱκετεύω.
Supplicatory, ἱκετήριος, ᾱ, ον.
Suppliant, ἱκέσιος, ᾱ, ον. ἱκέτης.
Suppose, δοκέω. οἶμαι.
Suppose, καὶ δή.
Supreme power, ἡ τυραννίς [ῐ].
Sure proof, τεκμήριον.
be Sure (!), ἐπίσταμαι, imperat. ἐπίστασο and ἐπίστω.
be quite Sure, πάντα ἴσθῐ [ᾰ].
Surround, ἀμφιτίθημι, ἀμφέθην.
Suspecting, ὕποπτος, ον.
Swear, ὄμνυμι, ὀμοῦμαι, ὤμοσα. Imperat. ὄμνυ, with accus.

* Λέκτικτε, ἴκτικτε, ἄκτικτε, σύκτικτε, κατὰ τάχος, ὡς τάχος, ὡς τάχους ἐλθών, ὡς τάχιστα, ὅτι τάχιστα, ὅτι τάχιστα, all = τὴν ταχίστην.

Sweet, γλῦκερὸς, ᾱ, ὀν. γλῦκὺς, εῖα, ὺ, ἡδὺς, εῖα, ὺ [ῠ].
Swift, λαιψηρὸς, ᾱ, ὀν. θοὺς, ὰ, ὀν.
the Swift of foot, ὁ τᾰχὺς ποδὼς.
Sword, τὸ ξιφος [ῐ]. φασγάνον. ὁ σῐδηρος [ῐ].

T.

Tablet, ὁ πίναξ, πῐνᾰκος [ῐ].
Take, λαμβάνω, λήψομαι, ἔλαβον, ληφθήσομαι. αἱρέω, εἷλον.
Take heart, θαρσέω.
Take thought, φροντίζω.
to be Taken, ἑάλωκα, ἑάλων [ά].
Tale, ὁ μῦθος.
Talons, χηλαὶ.
Task, ὁ πόνος.
get Taught, διδάσκομαι, middle.
Teach, δ.δάσκω.
Tear, s. δᾰκρυον [ά].
Tear, v. σπάω, ἔσπάσα.
Tell, εἶπον, εἶπα. ἀγγέλλω. ἀγγελῶ, ἤγγειλά. φράζω. ἀπαγγελλω. ἐννεπω. σημαινω. δ.δάσκω. λέγω. (= command), φωνεω τινὰ.
I will Tell, ἐρῶ.
I am to Tell, ἐξείπω.
Tell publicly, προυννέπω.
Temper, ὀργὴ.
Temple (= ædes), οἱ δόμοι.
Tenth, δεκατος, η, ον.
Ten thousand, μυρίοι, αι, ᾰ.
Tent, σκηνὴ.
Terror, τὸ δεῖμᾰ.
Teucer, Τεῦκρος.
Thanks, χᾰρὶς [ά], χάριτος, χάρῐν.
That, ἐκεῖνο or κεῖνο.
That (= in order that), ὡς ἄν, with subjunctive: ἵνα, subj. after present or future, opt. after a past tense.
know That, ὡς, with ἴσθι omitted, followed by the indicative.
Them, αὐτων, οἷς, ους.
Then (of time), τότε. ἔπειτά. εἶτα.
Then (relative), οὐν. ἄρᾰ [ᾰρα].
There, ἐνταυθά. ἐκεῖ.
Therefore, οὖν.
These, οἵδε, αἵδε, τάδε. οὗτοι, αὗται, ταῦτα.
Thessalian, Θεσσᾰλὶς.
They, αὐτοὶ, emphatic, = ipsi: non emphatic, omitted, or ἐκεῖνοι = illi.
but They, οἱ δὲ, αἱ δὲ.
Twin, λεπτὸς, ἠ, ὀν.
Thine, σὸς, σὴ, σὸν (with or without ὁ, ἡ, τὸν; it may be placed either before or after the noun.
Thine own evil, τὸ σαυτοῦ κακὸν.
Thing, τὸ χρῆμα.
Think, νομίζω. οἶμαι. δυκέω. ἐννοέομαι. φρονεω.
Third, τρίτος [ῐ]. τριταῖος, ᾱ, ον.
This, ὅδε, ἥδε, τόδε. οὗτος, αὕτη, τοῦτο, with or without the article.
Thither, ἐκεῖσε.
Those, ἐκεῖνοι, αι, α.
Thou, σὺ [σῠ], σοῦ or σέθεν, σοὶ, σὲ, enclitic in the oblique cases.
Though, καὶ + εἰ = κεἰ.
Though thou art versatile, καίπερ* ὄντι ποικίλῳ.
Though thou wert, ὤν.
Though I be, περ ὤν.
Thought, ἡ φροντὶς.
to have good Thoughts, ἀγᾰθὰ φρονέω.
Thracian, Θρᾴξ, Θρᾳκὸς, Θρηικὸς [ᾱ].
Thrace, Θρήκη.
Threat, ἀπειλὴ.
Threaten, ἐπαγγέλλομαι.
Three, τρεῖς, τρίᾰ.
Throne, τὰ ἕδη.
Throw, v. βάλλω, ἔβᾰλον.
Throw, s. βλῆμᾰ.
Thrust, ἐθέω. ἐώσθην, ἐνθήσομαι.
Thus, ὧδε, οὕτως; before a consonant, οὕτω.
Thyself, n. αὐτὸς. g. σεαυτοῦ or σαυτοῦ.
Time, ὁ χρόνος.
to be Tired, ὄχθομαι.
To, πρὸς. accus.
Together, ἅμᾰ. ὁμαρτῇ. ὁμοῦ.
Toil, s. ὁ πόνος.
Toil, v. πονέω.
Token, σύμβολον.
Towards, πρὸς, accus.

* καίπερ always takes a participle, not a finite verb.

Tomb, ὁ τύμβος. ὁ τάφος [ά].
Tongue, ἡ γλωσσά.
Too clever, περισσῶς σοφὸς.
Too, καὶ . . . δε. *or* καὶ αὖτως.
Thou too, σὺ [ῡ].
Toss about, αἰωρέομαι.
Totter, λικμαι [ῑ].
Touch, ἐγγάνω. ἔλιγον. ἅπτομαι. ψαυω (*not used in the present*).
Towards, πρός τι.
Tower, ὁ πύργος.
fellow-Traveller, ξυνέμπορος.
Trap, παγὶς.
Tremble, τρέω.
Trial, ἡ δίκη [ῑ].
Trojan, *s.* Τρώς, Τρωὸς. *adj.* Τρωϊκὸς, ἡ, ὸν.
Trojan woman, Τρῳὰς, ἄδος [ᾰ].
Troop, ὁ λόχος.
Trouble, ὁ πόνος. τὸ ἄχθος. ὁ μόχθος.
give Trouble, ἄχλυν παρέχω.
Troy, Τροία. Ἴλιον [ῐ].
of Troy, Τρωικὸς, ἡ, ὸν.
to Troy, Τρωάδε, *with or without* εἰς.
under Troy, ὑπαπιδὸς.
True, ἀληθὴς. ἀψευδὴς. ἐτήτυμος. σαφὴς.
Truly, ἠρέμα. δηρῶς.
I Trust, πεποιθά.
Truth, τὸ + ἀληθές.
Tumult, ὁ κέλαδος.
Turn, *s.* ὁ τροπὸς. τὸ μέρος.
Turn, *v.* τρέπω. στρέφω.
Turn back, ἀναστρέφω.
Turn out, ἐκβαίνω. ἐκβεβηκᾰ.
Tutelary, πολιοῦχος.
Twice as great, δὶς τόσος.
Twin, ὁ πτέρυξ.
Two, δύο. δυοῖν *d.* διπτύχοι.
Twofold, διπλοῦς, ῆ, οῦν.
daughter of Tyndaris, Τυνδάρις, ίδος [ῐ].
Tyrannical, τύραννικὸς, ἡ, ὸν.

U.

Ulysses, Ὀδυσσεύς.
Umpire, βραβεύς.
Unable, ἀδύνατος [ῠ].
Unburied, ἄταφος.
Undergo, ὑπέχω, ὑφέξω.
Underground, κάτωρυξ, ὕχος.
Undertake, αἴρομαι.
I am Undone, ἀλωλᾰ. ἀπωλόμην. διωλόμην. ἀπόλλυμαι.
Unexpected, Unexpectedly, ἄελπτος, ον.
Unforeseen, ἀφρόντιστος.
Unfortunate, δυστυχὴς, ὲς.
Ungrateful, ἀχάριστος, ον [ᾰ]. [omit ἐστι in xxvii. 18.]
Unhappily, δυστυχῶς.
Unhappy, δύστηνος, ον. δυστυχὴς, ὲς. δυσδαιμων, ονος.
Unholy, ἄνοσιος, ᾰ, ον.
in Union with, κοινοῦσθαι τινὶ.
Unknowingly, οὐ κατειδώς.
Unknown to, σὺγῇ, *gen.*
Unless, εἰ μὴ.
Unpleasant, πλημμελὴς, ὲς.
Unrestrained, ἀκόλαστος.
Unseasonable, μὴ καιρὸς.
Unseemly disorder, ἀκοσμιᾱ.
Unseen, ἄδηλος, ον.
Unsightly, ἄμορφος.
Unwieldy, ἄωρος, ον.
Unveil, ἀνακαλύπτω.
Upon, ἐπί τινι.
Use, *v.* χράομαι.
Used to, ξυνοικος [ῠ].
Useless, ἀνόητος, ον. ἄχρειος.
Utter, ἐκφέρω.
Utterly, παντὶ [ῐ]. λῖαν [ῑ]. ἄγαν. ὅλως. *Also* παν *in composition; and the superlative of the adj. in question.*

V.

Vain, μάταιος [ά]. ᾱ, ον.
in Vain, ἄλλως. μάτην [ά].
pride of Valour, τὰ + ἀριστεῖᾰ.
Vanished, φοῖδος, η, ον, *with or without* εἰμί.
Vapour, ἀτμὸς.
Veracious, τὸ μάντευμα.
Venerate, σεβω.
of Vengeance, *adj.* δικηφόρος.
Versatile, ποικίλος.
Very (= self), αὐτὸς, ἡ, ὸν.
Very, *adv.* ἄγαν. κάντᾰ.
to be Vexed, δακνομαι.

Victim, σφάγιον [ά]. πρόσφαγμᾰ.
Victorious, καλλίνικος [ιν]. νίκαων.
Victory, νίκη [ί].
Villain, κᾰκὸς.
Violence, πρὸς βίαν. βίᾳ.
we must do Violence to, βιαστέον ἡμᾶν.
Violent, ἐξαίσιος.
Violently, βιᾷ.
Vision, τὸ φάσμα.
Voice, τὸ φθέγμα. ὁ φθόγγος. φθογγὴ.
Vote, ἡ ψῆφος.
give a Vote, ψῆφον αἴρω.
Vulgar, βάναυσος, ον [ά].

W.

Wail, *s.* οἰμωγὴ.
Wail aloud, *v.* ἀνολολύζω.
Wall, τὸ τεῖχος. ὁ τοῖχος.
Wander, ἀλάομαι.
Want, *v.* χρῄζω *or* δέομαί τινος.
in Want of, ἐνδεὴς.
be in Want of, σπανίζομαι.
Warm, θερμὸς, ἡ, ὸν.
Wash, λοὐω.
Waste, ἀνάλόω.
Way, ἡ ὁδὸς.
out of the Way, ἐκποδὼν.
We, ἡμεῖς. ὦν, ὖν, ᾶς.
We ourselves, αὐτοὶ.
be Weak, κάμνω, κέκμηκα, ἔκᾰμον.
Weak, ἀσθενὴς, ὲς.
display Weakness, μαλθακίζομαι.
Wealth, ὁ πλοῦτος. ὁ ὄλβος.
Weapon, τὸ βέλος.
Wearisome, ἄτρυτος, ον.
Weave in, ἐμπλεκω.
Weep for, δᾰκρῡω, ῡομαι [ῠ]. κλαίω τινὰ.
to be Weighed down, βάρῡνομαι [ῠ].
Well, κᾰλῶς. εὖ.
it is Well, καλῶς ἔχει.
Well-benched, εὔσελμος, ον.
Well-born, εὐγενὴς, ὲς.
Well-built, εὔτυκτος.
What, ὅς, ἥ, ὅ. οἷος, οἵᾱ, οἷον.
What? τίς, τί, τίνος *or* τοῦ [ῐ];
of What kind, what sort of, ποῖος, ᾱ, ον.
do What? τί χρῆμᾰ δράω;
What then? τί δῆτᾰ;
What a great! ὡς μέγᾰ.
Whatever, ὅστις, ἥτις, ὅ,τι. ὅσος, η, ον.
When, ἡνικᾰ [ί] *with indic.* ὅτε, *or* ἐπεὶ, *id.*
Whence, *in questions,* πόθεν; *in dependent clauses,* ὅθεν.
Where, ἵνᾰ, *with indic.* ἔνθᾰ.
Where? *in questions,* ποῦ; *in dependent clauses,* ὅπου.
Whether . . . or, εἴτε . . . εἴτε.
Which, ὅς, ἥ, ὅ. ὅσπερ, ἥπερ, ὅπερ. οἵος, οἵᾱ, οἷον.
Whither? ποῖ;
White, λευκὸς, η, ὸν.
with White horses, λευκόπωλος.
Who, ὅς, ἥ, ὅ. ὅστις, ἥτις, ὅ,τι. *dat.* ὅτῳ.
Who? τις, τίνος *or* τοῦ, τίνι *or* τῷ, τίνα, τί, *with* ῐ *acuted throughout the word.*
Whosoever, ὅστις, ἥτις (*with or without* ποτὲ).
Why? τί [τῐ];
Wife, ἄλοχος. γύνη, γύναικὸς, γύναι. δάμαρ [ᾰμ], δάμαρτος.
Wild, ἄγριος, ᾱ, ον.
Wild beast, ὁ θήρ, θηρὸς.
Will, θέλω.
Willing *or* willingly, ἑκὼν, ἑκοῦσα, ἑκόντος.
Windpipe, διαβοὴ πνεύμᾰτος.
Wing, τὸ πτερὸν.
Wisdom, σοφιᾱ, ᾶς. ξὔνεσῐς [ύ]. φρόνημα.
Wise, σοφὸς, ἡ, ὸν. ἔννους. φρονέων.
over-Wise woman, σοφὴ.
to be Wise, φρονεω. φρονέω εὖ.
Wisely, σωφρόνως.
Wish, βούλομαι, βούλει. χρῄζω. ἐράω. θέλω.
With, σὺν. *dat.*; μετὰ *gen.*
Within, ἔνδον. ἐντὸς. ἔσω, *genit.*, ἔνδοθεν.
from Within, ἔνδοθεν.
Without, ἄτερ *or* δῖχᾰ [ί] τινος (*both may be used before or after the genitive*).
be Witness, ἴσθῐ, ἴστω, *imperat. of* οἶδα.

Woman, γύνη, γύναικος, γύναι.
of Women, γυναικεῖος, ᾱ, ον.
Wonder, θαυμάζω.
Wondrous, θαυμαστὸς, ἡ, ὸν. θαυμάσιος [ᾰ], ᾱ, ον.
it is Wont, εἴωθε.
Word, ὁ λόγος. τὸ ἔπος. ὁ μῦθος. τὸ φθέγμα.
in a Word, συλλήδδην.
Word of command, τὸ κέλευσμᾰ.
Work, v. ἐργάζομαι, εἴργασμαι, εἴργάσαι, εἰργασάμην.
I will Work, ἐξω.
to have the Worst, ἡσσάομαι or ἡττάομαι.
deem Worthy, ἀξόω.
Would that I, ὡς ἀφελον with infinitive, if possible, of the second aorist.
Wound, s. σφαγὴ. τὸ τραῦμᾰ.
Wound, v. τιτρώσκω, τρωσω, τέτρωκα. ἕλκόω
Wrath, χολὴ.
Wretch or Wretched, τᾰλᾶς, τάλαινά, τάλαν [ᾰλ]. δειτάλας. ἄθλιος, ᾱ, ον. δειλαιὸς, ᾱ, ὸν.
Write on, ἐγγρᾰφω [ᾰ].
Writing, γρᾰφὴ.
Wrong, s. κάκὸν.
Wrong, v. ἀδικέω. κάκῶς δράω τινὰ.
to do Wrong, ἀδικέω.
Wrought, εἰργάσάμην and ἐξειργ. εἰργασμαι, εἰργάσαι. ὑπειργασμαι. δέδρᾰκα.
been Wrought, πέπρακται.

Y.

Yet, πω, οὐδέπω.
and Yet, καίτοι.
Yield, ἔπεικω [ῐ]. χᾰλάω.
Yoke, ζυγὸν.
Yonder, ὰδε, ἥδε, τόδε.
You, ἐμεῖς, ὧν, ὦν or ἴ, ᾶς.
Young, νέος, νεᾱ, νεον.
Your, ἐμῶν.
Youth, ὁ νεᾱνίᾶς.

Z.

Zeus (= Jupiter), Διὸς, Διΐ, Δίᾰ. or Ζηνὸς, Ζηνὶ, Ζῆνα; Ζεῦ.

Addenda.

Tooth τὸ ὀδς, ὠτός.

Year, τὸ ἔτος, ὁ ἐνιαυτός.

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AIDS TO SCHOLARSHIP

BY

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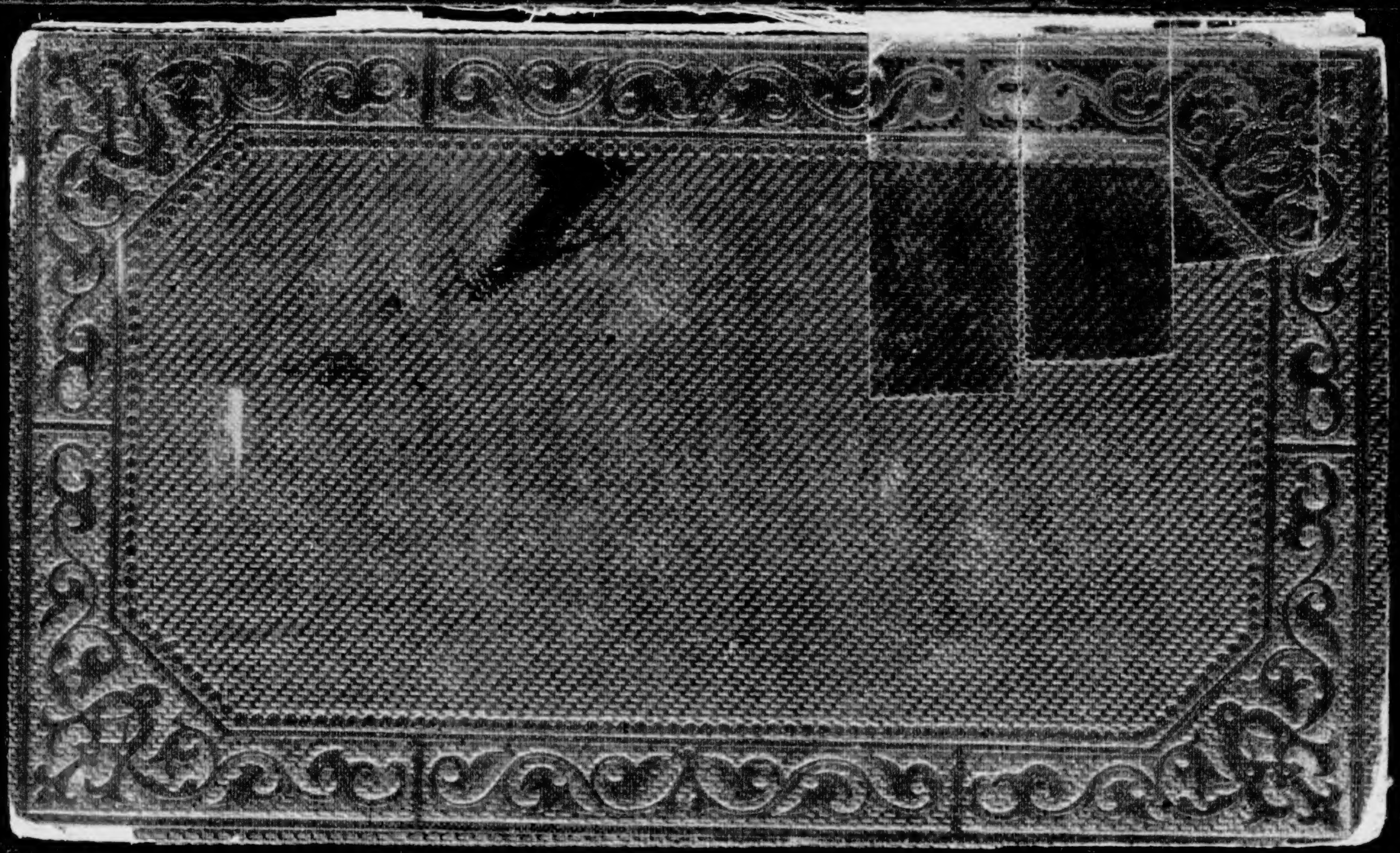
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